

strengthened by power, to give receipts for the Monies. Eightly, The Ordinance for putting of the power of the Seal in *Wales* into the Judges hands. Ninthly, to desire that the Committee of the House of Commons for Scandals, may meet a Committee of Lords this Afternoon in the Painted-chamber, to consider of punishing, &c. To the last, the Commons concurred.

The Commons voted 4000*l.* to be repayed to the county of *Buckingham* which they had lent: the Lords concurrence desired. Also to desire their concurrence to the sending of a Regiment of Major Generall *Myttons* men (and others) for *Ireland*.

This day the House of Commons received Papers from the Commissioners treating with the Army, for contracting with the Officers for *Ireland*, and the names of some 40 Officers of all sorts, that have agreed; but that they find some not so willing as was before pretended. A DECLARATION was worded against such as shall disharten, or any wayes disswade from going for *Ireland*: but the Generall did not signe it, &c. Some other Letters say, that there is a second Apologie of the Souldiers, with six new Propositions (for vindication, for indemnity, for priviledges &c.) to their Officers. But that is not yet publick. The Generalls Excellency will not come to *London* this week, though (for his health) there is necessity.

That his Excellency hath been twice at *Holmby* with the King within 9. dayes is very false, onely reported amongst the Malignants to amuse the people.

The Generall said that he hoped that none would be found in his Army that should any wayes goe about to obstruct or hinder the service of *Ireland*, or such as are willing to serve.

And that if there could any such ill Officers be proved against any hee would send for them, and cause them to be severely punished.

The Assembly of divines are much taken with the Excellent *Catechisme* brought in, and are resolved very sodainly to take the Questions into consideration.

Thus have you the Occurrences concerning.

Votes about sending to the King: And the time given His Majesty to return Answer. The Earle of Pembrokes Reports in the House of Lords, concerning His Majesty. And the Scots. Good Newes from *Scotland*. A Duell fought in *Warwickshire*, and the manner of it. The Lord *Digbys* comming disguised to *Dublin*, and is now in the Castle, An Order for a Play-day for Apprentices. A Ship taken by Captain *Bowen*, with 6 Pieces of Ordnance. Severall Votes concerning the Province of *London*, and Classes thereof.

strengthened by power, to give receipts for the Monies. Eightly, The Ordinance for putting of the power of the Seal in *Wales* into the Judges hands. Ninthly, to desire that the Committee of the House of Commons for Scandals, may meet a Committee of Lords this Afternoon in the Painted-chamber, to consider of punishing, &c. To the last, the Commons concurred.

The Commons voted 4000*l.* to be repayed to the county of *Buckingham* which they had lent: the Lords concurrence desired. Also to desire their concurrence to the sending of a Regiment of Major Generall *Myttons* men (and others) for *Ireland*.

This day the House of Commons received Papers from the Commissioners treating with the Army, for contracting with the Officers for *Ireland*, and the names of some 40 Officers of all sorts, that have agreed; but that they find some not so willing as was before pretended. A DECLARATION was worded against such as shall disharten, or any wayes disswade from going for *Ireland*: but the Generall did not signe it, &c. Some other Letters say, that there is a second Apologie of the Souldiers, with six new Propositions (for vindication, for indemnity, for priviledges &c.) to their Officers. But that is not yet publick. The Generalls Excellency will not come to *London* this week, though (for his health) there is necessity.

That his Excellency hath been twice at *Holmby* with the King within 9. dayes is very false, onely reported amongst the Malignants to amuse the people.

The Generall said that he hoped that none would be found in his Army that should any wayes goe about to obstruct or hinder the service of *Ireland*, or such as are willing to serve.

And that if there could any such ill Officers be proved against any hee would send for them, and cause them to be severely punished.

The Assembly of divines are much taken with the Excellent *Catechisme* brought in, and are resolved very sodainly to take the Questions into consideration.

Thus have you the Occurrences concerning.

Votes about sending to the King: And the time given His Majesty to return Answer. The Earle of Pembrokes Reports in the House of Lords, concerning His Majesty. And the Scots. Good Newes from *Scotland*. A Duell fought in *Warwickshire*, and the manner of it. The Lord *Digbys* comming disguised to *Dublin*, and is now in the Castle, An Order for a Play-day for Apprentices. A Ship taken by Captain *Bowen*, with 6 Pieces of Ordnance. Severall Votes concerning the Province of *London*, and Classes thereof.

Vindiciæ Catholicæ,

OR

The Rights of PARTICULAR
CHURCHES Rescued :

AND

Asserted against that MEER (but DAN-
GEROUS) NOTION

OF

ONE CATHOLICK, VISIBLE, GOVERNING

CHVRCH:

The foundation of the (now endeavoured) Presbyterie.

Wherein by Scripture, reason, antiquity, and later writers

First, The Novelty, Peril, Scandal, and untruth of this Tenet, are
clearly demonstrated.

Secondly, All the Arguments for it, produced by the Rev. Apol-
linius, M. Hudson, M. Noyes, the London Ministers, and OTHERS:
are examined and Dissolved.

To the Parliament of ENGLAND, and Assembly of DIVINES.

By JOHN ELLIS Jun.

Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made you free.

*Si primatus aliquem unus scilicet agnosceret: Nonne in medium asserere debuit, unum caput ministe-
riale membrum omni in se praefectum, cui se auspiciis in unitatem colligamus? certe aut Pauli obli-
vius excusari nequit, qui imprudenter, quod maxime appositum erat, adeoque praecipuum in causa
pratermisit: aut fatendum est, rem esse a Christi Institutione alienam: imo APERTE
FICTITIAM. Calv. in Ephes. 4. 11:*

LONDON, Printed for Henry Cretton, and are to be sold at his
Shop in Popes-head-Alley. MDCXLVII.

Vindiciae Catholicae

OR
The Rights of PARISH AND
CHURCH MEMBERS

Alfred Augustus [unclear] (p. 12)



CHURCH

The Rights of Parish and Church Members

By Alfred Augustus [unclear] (p. 12)

London: Printed by [unclear] 1847

Price 1s. 6d.

By the Author

Alfred Augustus [unclear] (p. 12)

London: Printed by [unclear] 1847

Price 1s. 6d.



To the High Court of PARLIAMENT of
ENGLAND.

To the Assembly of DIVINES.

To the Christian Magistrates, and
Reformed Churches abroad.

Honourable and Reverend,



ALL that shall be prefaced unto you, is
an humble sute for your prudent con-
sideration of the sequele. For if I have
rightly collected; the opinion conten-
ded with, represents you all guilty of
Schisme against the *Catholicke Church*;
yea and of a *higher crime*, so many of
you as have with hands lift up to Heaven (of which
number my selfe am one) ingaged your selves in
materiall points of Reformation ; not onely with-
out the Authority or endeavouring to have the minde
of the *Catholicke Church*; but have also concluded
and established *contrary* to what it hath determined in all
those Assemblies which our Brethren stile the *Represent-* General Coun-
tatives of it. From which transgression the truth here cells.
pleaded doth in that respect absolve you : in the comfort
whereof, I would here also leave you. But seeing there
are those, who would not onely have the opposed Tenet
embraced for a fundamental truth in *Church Government*, cap. 5. §. 3.
and propound it as a ground thereof; but that it should also

The EPISTLE DEDICATORY.

Erasm. in præf.
ad Hilarium:
Summa Religionis
nostri, pax est &
unanimitas, ea vix
constare poterit, nisi
de qua potest
paucissimus defini-
mus, & in multis
literum relinqua-
mus suum cuique
judicium, propterea
quod nigens sit re-
rum plurimarum
obscuritas, &c.

be constituted and established an ARTICLE of FAITH and *Confession* thereof; I crave leave to adde a supplication, and with all submission, doe beseech you, that the expedient of a great man about these affaires, in his advice for the restoring of *peace* in the Church may be diligently weighed: *The summe* (saith he) *of our Religion is peace and unanimitie; of which there is little hope, unlesse those things that shall be enjoyned as matters of faith, bee as few as may bee; and that wee leave mens judgements free in many things; by reason that the obscurity in a number of them is exceeding great, &c.* How much lesse then such opinions, as are not onely *New* (in the sence now propounded) and controverted, but moreover appugned constantly also, by the most eminent of our owne party, (and is as inconsistent with your Liberties, as Episcopacy, which you have condemned.) Withall I presume you will not disdain the wisdom and practise of the most ancient Churches after the Apostles times: we see all their *confession of faith* in that *briefe* called the APOSTLES CREED, and afterwa^d the *Nicene Creed*; made by the first Generall Councell, and for the explication of the former; in how few words is it comprehended, yea and the *confessions* of the Reformed Churches, and our owne 39. Articles are but *briefe* and for the most part cleere.

Ep. 77. ad Dardan.
Regulum fidei pu-
sillu magnisq^{ue}
communem, in Ec-
clesiam tenent.
a Vihers answer
to the Iesuite,
page 418.

Austin saies *The Rule of Faith is common to the weak and to the wise.* Which *Vishers* in the explication of one, almost as great, upon it: inferring, that (therefore) *The Rule of Faith must containe such truthes ONELY, as are GENERALLY agreed upon, by the consent of all true Christians, and without controversie.*

Many things should not be rendered of the substance
of

The EPISTLE DEDICATORY.

of Faith; for the denyall of which the crime of Heresy and Schisme, and for the doubt whereof, the penalty of rejection from the family, and worke of the Lord must be inflicted. The great Apostle every where exhorts, with all those who hold in the maine the forme of sound words, and yet are in other things diversly minded; to preserve the vnitie of the spirit in the bond of peace. The Lord restore the Churches to their just freedoms and keepe them from using their *liberty* as an occasion to the flesh, but by love to serve one another: And the same God raise and uphold the spirit of all *States* and *Magistrates* to be *Nursing Fathers* to them: and continue to returne this your work of Faith, and labour of love, seven fold into your bosome.

Rom. 4. c. 15.
1 Cor. 8. c. 10.
Phil. 3. 15.

So prays

An unworthy Minister of
Christ, Son of the *Church*,
and servant of this *State*.

JOHN ELLIS. *Jun.*



To the Pious and Ingenuous Reader.

Touching my Call to this undertaking I shall give account in the following Tractate: But the occasion of my falling on it, was my defence against Mr Edwards, or rather the Authour of the Letters, which hee hath published in the first part of his Sanious Gangrena, where I being charged to have said in publique: That Popery would come in again under Presbytery as well as under Episcopacy, if the Magistrate did not intervene. I distinguished of Popery Doctrinall and Rective, or in point of Government; which latter I shewed was very probable (for the substance, though not the formalitie of it) to follow upon the Presbyterie on the ground that it is now endeavoured, viz. A Catholique Visible Governing Church, whereunto when I had written; it seemed convenient to publish that argument alone; and because one of the Authours of this opinion had invited mee to deal in the point; I was obliged to reply to him: but seeing others also had written on the subject, it had beene an imperfect opposition if I had not taken in the rest also: For I knew no prohibition from replying to any: neither are the hands of any tyed from answering unto me (if they shall see cause) at least mediately. And let no man be offended that so ordinary an instrument as my self deales with

To the Reader.

with so many, and so considerable Persons. The contest of one Paphnutius, and he a lay person, with the whole (first and best) Conncell of Nice is vulgar. As also that of the Canon Law: one Laique if he speak scripture, his testimony is to be preferred before the decrees of a Councell. Gratian, What ever distances there may be in other respects, as years, learning, name, piety, &c. yet in Point of truth hee is on the highest ground, that hath the advantage of that; as the example of the young man Elihu, in Job, instructeth us.

Now this I first publish rather then the former Answer, (delayed not for want of innocency, but of opportunity, somewhat else impeding also) as men assailed by an adversary, and a Breach of sea at once; first stop the inundation that will drowne all, though the enemy in the meantime prevail the more.



THE



The CONTENTS.

1. **T**He Occasion, and first Authors of the opinion of one *Catholick Visible* GOVERNING Church. Together with the intent and scope of this Treatise : as also the Authors call to this service. Chap. 1. Page 1.
2. The State of the Question. Chap. 2. page 4.
3. The just prejudices and strong probabilities against the former Notion. Chap. 3. page 10.
4. Demonstrations against it from the efficient cause of Church Government, from the material, from the formal and final. Chap. 4. page 19.
5. Answers to the Arguments produced for it, Chap. 5.
 1. By *Apollonius*, page 33.
 2. By *M. Hudson*, page 51.
 3. The Reverend *Assembly*, page 60.
 4. *M. Noyes*, page 70.
 5. The *London Ministers*, page 78.
6. The Conclusion, Chap. 6. page 83.
 1. Illatory, or by way of Corollary.
 2. Hortatory to the Brethren of this opinion.

To the Reader.

Whereas I have reckoned (chap. 1.) Mr *Randal* [in his treatise of the Church] among mine Adversaries, in the Argument I handle : upon better search I finde him not to be so ; but to hold the Catholicke Church, as others did, and my selfe doe, as by a marginall quotation I have made appear.



CHAP. I.

The occasion and first Authors of the Question : Together with the intent and scope of this Treatise. As also the Authors call unto this service.

SECT. I.



OD having put it into the heart and hand of the Parliament of England, to set upon Reformation of the Church as well as of the Common-wealth : they for that end convened an Assembly of such Learned and Godly men as they adjudged meet for their direction in that work ; and those of known different Judgements, (Episcopal , Presbyterial , and Congregational ,) that they might by their opposition, the better discern what way of Church Government and Reformation they should countenance and strengthen with their Authority. Now the Episcopal way having rendered it self odious by its imperiousnesse and otherwise, the contest remained betwixt the other two : whereof the Presbyterian, being practised (in some things) in certain Reformed States and Churches (who were partly constrained thereunto) there being some hints of Scripture also that might be apprehended to look that way , Some other things withal concurring : got place, either in the interests or affections, of a great part of the Assembly, Parliament, City, and Ministers in the Country. Hereby also they were eyed the more by the Churches abroad that were of that way, and had the opportunity to improve their endeavours for their assistance. The Congregational way in the ~~mean~~ time, though it wanted not Assertors very learned and godly, and of great name in the Church, and had the advantage

*Considerat. quarundam
controversiarum ad
Regimen Ecclesie
Despectant quae in
Anglia agitantur:
Edit. 1644.*

Conclus. 3.

§ 2.

The first Authors
of this opinion.

*Apollonius,
Hudson,
The Assembly of
Divines.
M. Noyes*

rage of an amiable pattern of it in the new-English Plantations; and withall, the daily access and addition of the most knowing and conscionable sort of Professors: Yet by reason of the former disadvantages, it was not rendered so considerable among the Churches abroad, as to depart from *received Principles*, or neglect to appear in the defence of the former, for consideration of it. Hereupon the *Walachrian Classis* in Holland (among others) being solicited by the Presbyterian partie here for their assistance: they appoint G. *Apollonius*, Pastor of the Church at Middelburgh, to take on him this province, and having according to his principles acquitted himself of that service, in a Tractate intituled [*A consideration of certain controversies which concern the Government of the Church of God, agitated in England*] the approbate of the Classis is added to the book, and published 1644. both in Latin and English. This Author observing as it seems, that the assault on the way of the Presbyterian Government was like to be strong; and fearing that the former basis and foundations of it, [viz. That the Government of the Church was to be by the Elders, and they in equal power. 2. That it is alwaies convenient (if attainable) and sometimes necessarie, that Churches be associated and act in combination with joynt consent. 3. That as Princes and States have an Independent power within their owne limits, so Churches under the Government of one Prince or State, have no absolute or necessary dependance on other Churches in point of Ecclesiastick Power and Government, &c.] These grounds as was said, being doubted whether defensible: the Author in the third Chapter of his discourse which treats [*of the Visible Instituted Church*] betakes himself to a larger medium, and of all men (that I know) of the Presbyterian, and almost of the Protestant judgement, he first layes down this conclusion: That there is a certain universal outward Church, dispersed through the whole World, described in the Scriptures, which in a certain visible Government doth make one onely Corporation, Ministerial Church-body, or Political society: under which all particular Churches, Classis, Provincial, and National (as it were parts of the whole) are conteyned. Apollonius is followed herein by M. Hudson in his Book written on this Subject [Intituled the *Essence and Vnitie of the Church Catholick visible*:] also by the Reverend Assembly of Divines, (as we shall see afterward) Again by M. Noyes a Minister of New-England, in his

his book [intituled *the Temple measured*] and lastly by certain London Ministers in their Tract [of *the Divine Right of the Presbyterian Government*] by which it seems the Notion is so amiable, that there is as it were a kind of Ambition who should appear first, in being the Authors or Owners of it: Though the truth is, this conceit (for substance) hath been before all these the Tenet of some others, whom it is not any great honour to be followers of in this : as first the Papists generally: also a few Episcopal men: as *Crakanthorpe*, *M. Randall*, and perhaps some others. And it may be by some absolute Royalists (for that spirit must needs work in Church affairs to some such opinion) I remember one of them being in conference about Church-government, acknowledged indeed *the Church of Rome to have abused its power that way*: but conceived that it was necessary for the Catholick Church to have some one standing Court and place of residence, whereunto to have recourse on all occasions, and which might have authority over, and influence upon the whole : to this effect was his discourse: which opinion cannot be avoyded, if the notion of one Catholick visible Church be granted, as shall appear hereafter.

Ministers of
London,

M. W. some-
times of this
Parliament.

§ 3.

Now the scope of this Treatise is not to unfasten the ground of all Church combinations, and to lay a foundation for absolute Independencie. The conveniencie and sometime the necessity of Classes and Synods for direction and determination (and that by Divine Authority) is freely acknowledged (though not with power properly juridical) yea, I add, that Episcopacie it self was and might be maintained, as also Presbyterie, (if confined to a particular Church, and not subjected to superior Ecclesiastical power, which was the most ancient way of it) without the notion of one visible Catholick Church; and might both consist together in a particular one. So that as neither *Episcopacie* nor *Presbyterie* (absolutely considered) are engaged to owne the opposed Tenet; so neither doth that Truth I plead for, constrain me to oppose either, if within the forementioned limits. My aim is the plucking up of that root from whence sprang the exorbitancy of both, and what was worse then either. And as I am not obliged to oppose, so I would not be interpreted to plead for the one or other. My businesse is to deal with the subject of Church government, and that onely in its extent and limits.

Prov. 15. 22,

§ 4.

M. Hudson.

Now for a call to this service, though it challenge the most exercised abilities, and that other more able hands have undertaken it (which I heard not of, till these papers were almost in the Presse) yet one of the * Authors I reply unto, I aving done me the favour to invite me to a disputation about the Argument, and afterward farther obliging me, by sending one of the printed books to me (for which I am his debtor) with desire, that if I excepted against any thing in it, I could send my thoughts in writing to him privately: I conceived my self particularly engaged to deal in this argument, and that not privately, but publicly, because what I was to speak to, was published first.

C H A P. II.

The State of the question.

Termes expl.

That we may know what we speake, and whereof we affirme, (as the Apostle phraseth it) the true state of the controversie is to be expounded, the mistake whereof is the rise of much of the dispute about this question. For the clearer proceeding wherein, four or five Termes are to bee explained: First the word CHVRCH, Secondly, the Onenesse, or unitie of it, Thirdly, The Universalitie, Fourthly, The Visibilty, Fifthly, (that which is included in the other) the power of it. Concerning the first,

1. Church.

So Titelmus Syntag.
Thes. de Eccles.
Calvine and other
add Sacraments,
and some Disci-
pline: but these
as notes, not as
formal causes of
it.

The word CHVRCH, is taken (as in other acceptations) so
1. Mystically and Essentially, for a company of those that have owned the doctrine * of Christ. 2. Politically, as such a company are cast into one Society, Corporation, Republique or Body politique. And this againe is considered either Totally, as comprehending those in heaven also, Ephes. 3. 15. the whole family in heaven and earth: or partially, for those on earth onely: and this, either generally for all, as some would understand the word, (though we cannot give an instance of this signification in Scripture) or particularly; for those who live together in One place, and are associated into one body, called a Particular Church, as the Church of Rome, Jerusalem &c.

The

The next Terme is *Onenesse*, or *Vnitie*, which is 1. *Essentiall* 2. *Onenesse*. and in Nature, such as is that of all particular things in their generall heads: all men as they partake of the common nature and essence of man, (*rationalitie*, which is one) are in that respect called *one Nation or Man*, inde, in the singular. 2. There is an *accidental* unitie when the agreement is in that which is not of the essence and nature, but *adventitious* to the things, as time, place, appurtunances, &c. as some Spaniards, some French, some English may be one company, as by occasion they are met in one place, or as kingdoms and States at generall diets, or by mutuall leagues become one accidentally, by such unions.

3. An *Integrall* or Bodily onenesse (as I may so speake) when many particulars are joyned together, as one whole, and this is, 1. of a *similar* or *Homogeneall* body, whereof all the parts are of the same nature with the whole and one with another, such as is the onenesse of drops of water in the Sea, and sands on the Shore, or 2. of a *dissimilar* and *heterogeneall* one; when the parts differ from the whole and among themselves, and this is double, 1. *Physicall* and *Naturall*, as when all the parts and members make but one individuall substance, as the head, feet, trunk &c. are all one naturall body. 2. *Politickall* or by way of morall corporation, and *Republique*, when many single ones are bound up in one sociall relation; as divers persons into one family, severall families into one corporation, many corporations into one Common wealth: and this union againe is twofold, 1. *Mysticall*, when things are one in some *bidden* relation, that is not visible to the sence, as all families descending from some *First house*, such are all the sonnes of *Adam* and of *Abraham*, all professors of the same faculty, be they never so farre asunder. 2. *Visible* and outward, when the union of all parts is obvious and evident to the eye and sence, as the union of the members in the bodie of man, or members of a society when they are met, and act visibly together; as the City of London in Common Councell, the Kingdome of England in Parliament.

4. There is a *Collective* or aggregative onenesse, which differs from the former, in that this is only by collection, or gathering as an heap of stones is one by being gathered together into one place: but in a body, whether naturall or politique, there is requi-

red moreover a mutuall incorporation and inward dependance on one another, &c. Thus of the second terme.

3. *Universality.* The third is *Universall* or *Catholick*; It is taken 1. *Properly*, for that common nature in which particular things agree, as common to them all. *Rationall creature*, in the general, is the universall nature in respect of all particular men. And in this sence, *universality* is only a *notion* framed in the minde of man, and collected from observation of severall particulars, but hath no reall actuall being in time and place. 2. *Improperly*, for that which though it be a single thing, (either naturall or by way of relation) is yet in regard of the wide spreading of its parts, called *universall* catholicke and Generall: as we say the Kingdome of England in generall or universall doth this or that, though it be but one single Kingdome, &c. and in this sence that which is called universall may have an actual being and existence.

Universalium fundamentum in rebus forma in mente.

4. *Visibility.*

The Fourth Terme is *visibilitie*: It is an accident or addition to the nature of things, as they are perceivable to the eye, or (in a large acceptation) by any other sence; the subject whereof is alwaies a corporal or bodily thing, representing it selfe as *one* unto the sence.

5. *Church power.* The last Terme (included, though not expressed) is *Church power*; It is first *Doctrinall*; vix. Teaching Discussive, Determinative and concluding (in points of controversie) by the Word.

2. *Active*: and this is either *General* and common: and answers to that power that all men by vertue of the onenesse of Nature, and onenesse of the Law of nature, have in order each to other. As 1. to take care of, and do good to one another: to protect each other from violence, &c. 2. *Properly Rective and Iuridical*: and this is either 1. *Extraordinary*, in some unusuall cases: as every man hath power of life and death, in case of his owne (otherwise unavoidable) peril of life. Or 2. *Ordinary*: which is that which it is actually and constantly endued with, and which it is daily to exercise as occasion serves. And this againe is 1. *Imperative*, or by way of command, and imposition of truthes, or duties in the name of Christ. 2. *Coercive*, and executive by censure: by admonition and excommunication, or cutting off from the body of Christ.

State of the quest

And thus far of the explication of the termes, now we come

to the stating of the Question. And 1. negatively, what is not the question. The doubt then is not 1. whether there be a company of persons in several, or in all parts of the World, that *divisim* and in their several places do visibly, outwardly, and openly professe (for substance) the same faith, seals, worship and Government, and so may be said to be one company, one society, one congregation in Nature and Essence (i. e. *Acknowledgement of the same Faith*) as we say the *Turke* or *Turkes* are one company of men, because their profession of Religion is one: though those of Constantinople and of Persia have no dependance one on another, either Civil or Religious in point of Government. Nor 2. is it the Quære whether the several Companies or Churches of this Profession as they are one in Nature, so also in Spirit and affection, and thereupon in the engagement of mutual care one of another, and to take notice what doctrines are dispersed, what conversation used among the Churches. Brethren of the same *first* Family are bound to do this, though they be every one master in his owne house. Nor 3. Is it doubtful whether such Churches may voluntarily as occasion shall require, associate together for mutual assistance, and act (in many things) by common and joynt consent, as it was at the first in the Church of *Geneva*. This the Scripture and the light of Nature dictates, even then when the same Scripture and light of Nature reserves entire and distinct liberties to the particulars, as in the present conjunction of *England* and *Scotland*: And so in the conjunction of the Apostles and Churches at *Jerusalem*, *Acts* 15. nothing was done there of particular Jurisdiction, as the decreeing of Excommunication, or the like, to those that should be refractory: this was left to the particular Churches. Now to these two latter, and not to the point of Government properly so called, belongs those testimonies out of the Ancients, alledged by *Crakanthorp* (to prove that all the Bishops joyntly and severally are set over the whole Church in common, and not the Pope onely): for these Testimonies expresse onely a generall obligation of duty and charity: not of special office. 4. Neither is it the scruple whether all or most of the Churches in the world may not possibly become occasionally one by their messengers in a general Council: though such a thing never yet was,

Baynes Dioces.
as pag. 21.

Declar. H. Com.
about the disposal of the Kings person.

Defensio Eccles.
Ang. cap. 28.

nor

Cotton Keyes
Kingd. H. cap. 6.

not perhaps ought to be, of which hereafter. Thus of the first four termes: In regard of the last, viz. *the Power of the Church*; the question is not 1. whether an *Association* of Churches lesse or more, and especially a general Councel have not a power more then barely consultative, or by way of meer Counsel and advice: and whether they have not, so far as the object of their Commission reacheth, an *Authoritative* power, (at least virtual) from Christ to act.

page 18.

Ecles. 4. 19.

In all *Facul ties* there is a certain power given both by God and man to the allowed Professors of them, to give *Authoritative*, not advice only, but directions and rules, to which the Conscience is bound to submit, unlesse special cause dissuade us: and this Authority is the more *August and solemn*, though not greater, (or more or lesse vary not the kind) the greater the number is, and the more publicke the manner of giving forth the precepts shall bee. As for instance: an allowed *Lawyer* or *Physician*, have not onely *ability* to give advice in point of estate or health, by vertue, of their skill, (which others possibly may doe materially as well) but have *authoritie* and legall power from God and man, to appoint, direct, determine and prescribe rules and waies to be observed in both; to which the person ought to be obedient that seeks advice: and this the more; if it shall be done by an *Assembly* of Lawyers or Judges, or Collidge of Physicians by publick consent convened for that purpose: though neither the one, nor other have power to compell the clyent or patient to follow their directions, nor obtain they any new and superiour power by being gathered, so in the affaires of the Church of God. In doubtfull cases; or upon occasion of grosser errors and scandalis: God hath by ordinance (virtual) appointed recourse to others, especially *Churches*, whose precriptions, not disagreeing from the word, are to be obeyed, not only because they are *materially* good, but *formally* theirs: that is, the determinations of many of those, who are appointed by God for such offices in their *severall* places, so that their acting is the acting of *Officers*, but not *as* Officers, (for such they are only in their severall Churches) but yet by reason of *that* relation, they are the more fit for that work, but do not act in another and superiour right and relation when assembled, and therefore have not any power coercive more then before to constraine by Church-censure

sure, Excommunication &c. to their decrees. Neither do we find that the Apostles themselves, when holding such a Council (in our Brethrens opinion) did more, then (in the Name of the Holy Ghost) Decree, and command; but did not impose any such penalty by authority of the Council, upon the disobedient in the particular Churches. Act. 15.

2. Neither is the question properly, what power the Catholick Church may possibly have in unusual and extraordinary case or accident, and which in ordinary it cannot do, nor is the proper subject of such power, as we saw before in the instance of necessary self defence.

3. Yea further (*ad hominem*) in respect of the practise and condition of most of those Bretheren who plead this Catholick visible oneness of the Church: The question would not be what power the Vniversal visible Church might have (if possibly convenable) together; as it was at Jerusalem (in which case we grant what is contended for) as what the parts of it have asunder, and without endeavouring the joyning with the other. For even in a Kingdom, though all the Corporations gathered in one, have power over all particulars: yet not some of these, much lesse a few of them asunder; which is the way our Bretheren now practise. None of these is the point in controversie.

2. State of the Quest. in respect of the Patr. of this opinion.

But Secondly, It is positively this, *viz.* "Whether the whole company of Christians on earth, are in their ordinary and settled Church constitution, so one entire single Common-wealth, Corporation and Congregation, as that of Right, and by the will and appointment of *Iesus Christ*, it is the first subject of all Church power: by authority whereof, and commission from which all particular Churches act, and to the determinations of the major part whereof, they are to yeeld obedience (if not apparently contrary to the Word) and the Catholick governing power whereof, resides immediately as in its proper subject under Christ, onely in the Ministers and Elders; and they not taken severally, but joyntly as one entire Colledge or Presbyterie: to whose charge severally and joyntly, the whole and every particular Church is committed &c, or more briefly: Whether the whole be one Corporation, whereof the Elders joyntly are Governors; and the members governed.

2 State of the Quest. positively.

Apol. ubi supra.

Lond. Min. Div.
Right Presb. cap.
11. pag. 163.

CHAP. III.

Just Prejudices, and strong probabilities against an universal visible Governing Church.

*Levis armatura
militibus velitare*

See their praises
apud Montag. Ap-
parat. Sac. prafat.
and D. Vyheare de
Meth. leg. Hist.
Cent. Magd. Cent. 2.
cap. de Regim. Eccl.
Tir. de privat. Syn.
de tir. de confoc.
Ecclef.

Object.

*Crakanthorp ubi
supra.*

Answe.

IT is the custome of warre to skirmish first, and to begin with the lighter armed Souldiers: this method shall be here followed: and first such things as render this opinion *vehemently suspicious* and questionable. Whereof the first is; The NOVELTY of it: The saying of Tertullian is received: *Quod Antiquiss. Veriss.* Truth is Ancient, and error Novel: but M. Noyes would avoid this prejudice, where he saith, that the Fathers so predicated the unity of an universal Church, that they laid foundations for an universal Bishop. I shall therefore endeavour to shew the Novelty of it, and first absolutely considered in it self. Secondly relatively, and that first in respect of the Protestant, and then of the Presbyterian party. 1. Absolutely. If we credit the * Centurists, the particular Churches in the first hundred of years after the Apostles, did exercise all Church-Government within themselves: * They did ordain and depose Ministers, admonish and excommunicate obstinate offenders: held Synods or meetings, wherein they determined the affairs of their own body: In doubtful cases they consulted with other Churches, not by reason of their superiority, but upon the ground of common charity. But no hint of this Catholick Governing body among them.

Object. But in occasions which concerned many Churches, "they held that they should be transacted in Synods and Councils: "and they did accordingly in such meetings exercise superior "power in the particular Churches; as excommunication, ordination, deposition of Ministers, determining of controversies &c. Besides several expressions of the Ancients imply as much.

To which I answer, First, To the Synods and Councils: That what concerns many, should be debated by many &c. doth not conclude them a Corporation, no more then the common Treaties of Nations in things of joynt concernment.

Secondly, Their exercising the acts above mentioned in their particular

particular Churches, and their acting these things in Synods were (it is certain) at some distance of time: and seeing the former way of Government is mentioned first; it may well be, that the latter came in as the discipline of Churches began to be corrupted, and decline to WORLDLY POLICIE: which happened in this first age also, say the same * Authors.

3. It might be by Decree and judgement onely, not by actual execution of such things, as 1 Cor. 5. *I have determined that when ye are gathered &c.* and John 4.2. *Christ baptized more Disciples then Iohn, though Christ himself baptized not, but his Disciples.*

*Cent Magd. ubi
supra in principio
cap. de Reg. Eccles.*

4. Howsoever their practise in this (if it were at the same time, and not after Discipline declined) must be expounded to be consistent with their other practise within themselves, whereby they owned entire, (and of right) Independent power from any other Church or Churches. So that in such united Synods or Councils, each Church might act its owne power, though in union with other; and all act as so many severall and distinct Churches united; not as one *entyre universal body*, in the nature and notion of it; different, distinct, and superior to the particular Churches. So that being gathered, they had a larger power, but not a greater nor another power as a general Council, but as so many particular Churches or Elders congregated. They acted not as a Parliament, but as a Dyett of so many Free-States. Or to take M. Hudsons owne similitude. As a *heap of stones*, have no more *inward* vertue because they are an *heap*, then if they were each one by themselves; they have a larger, but not a more excellent one, or of another kind; neither doth the power of working, (what ever their vertue be) agree to them first, because they are an *heap*, but because they are stones of such and such a nature. So here; They might excommunicate then, but it might be from their owne heap (as we may so speak) or Societies onely: not as out of the Catholick Visible Church also, unless *per accidens*; in as much as he that is rightly excommunicated out of one Church, is really excommunicated out of all (because they are essentially and mystically one, and to go by the same rule) though formally he may not be so. As he that is justly condemned for a Traytor in one of the Kings Dominions, is really and virtually condemned in the rest: because these Domi-

ons are politically one in their head ; yet may they be Independent one from another in their proper Governments and Rights, as was said above concerning England and Scotland.

Conc. Gen. 2. c. 2.
Conc. Antioch.
Temp. Jul. c. 13.
Counc. Sardic. can. 19.
Caus. 9. q. 2. c. null

lib. 1. ep. 4.

Fifthly, It was but a voluntary association, or by right of Fraternity only, and not of oneness of Corporation : which appears by astringing and confining, even in *after times*, in some Councils, the power of Bishops and Ministers, to, and within their owne Diocesses and Churches, so as to pronounce all the acts they did elsewhere (unlesse by call or permission) void, and of none effect. *Whether it were judgement, ordination, excommunication, it shall be (say they) of no force*: As the Councils and Canon Law are cited by Crakanthorp himself; one of our adversaries in this cause. So Cyprian saith, that Stephan Bishop of Rome, put his sithe into other mens Haruest, when he endeavoured by authority to restore two whom the Bishops of Spain had deposed. Now if they had apprehended the whole Church to be but One Corporation or great *Congrégation*: and all the Bishops and Ministers to be over this one Church in common: why then (though in regard that each man was assigned by the Church to his particular place for the avoyding of confusion) such acts out of their owne Churches might be disorderly and irregular; yet could they not be formally void: for that the whole Church, being committed to each and to all; they had been within their charge, seeing they had an habitual and fundamental right thereunto, as being Officers *per se*, and properly of the whole Church, and not of any particular Church, but by accident onely. And let it be remembered; that these Constitutions were much later then the Churches we spake of before. This for Churches and Councils. We come now to particular, (and those the most eminent) persons: Let us hear themselves speak.

Serm. 1. de Pasche,
ἐστὶν ἓξ
ἐκκλησίαι &c.
ἡ δύναμις,

FIRST CHRYSOSTOME: *The Sacrifice or Passeouer was to be eaten in one house, and not to be comeyed out: that is, the house is one that bath Christ: and the many houses of the Hebrews have but onely one * Power, Nature, and Condition, as the Churches throughout the World, and in severall Provinces being many in Numbers, are but One Church. Where he makes them One in that they have One Nature and Condition, but saith, they are Many in number. Whereas this opinion makes all the Churches in the world to be*

but

but one in number, in respect of Corporation and Government: as all the houses in a City make but one single Corporation: and all the Corporations in England, make but one single Kingdom. So that this Testimony; taking the distinction above mentioned, of oneness in Nature of those, that are many in number: looks as much, if not more, on us, then on our opposites.

2. CLEMENS ALEXAND. *There is absolutely but one Ancient and Catholick Church in the Vnity of one Faith:* whereunto agreeth that of CALVINE: *The unitie of the Church consists in the unitie of the Faith,* and (expresly against this universal visible Government) he addes, *it is not necessary that we see it (the Church Catholick) and that it be visible, for preservation of that unity.*

lib. 7. Strom.

* εὐὸν ἡτοα

πιστὺς πιστῶς.

Instit. l. 4. c. 1.

3. CYPRIANUS: when he professedly disputeth the question about the unity of the Church (passing by the corruptions added in this place, and some of his * Epistles, by the Papists) *defineth the unity of the Church by Doctrine and Discipline: and saith, This onely is the cause of Schismes: Quod magistri Cœlestis Doctrina suis quod idem est Ecclesiæ unitas non servatur. That the Doctrine of our heavenly Master, or which is ALL ONE, the unity of the Church is not preserved: and as there is one God, one Christ, one Faith: so there is one Church, one Discipline in it: one Bishoprick, whereof in the whole everyone hath his share: and as the Sun hath many beams, but one light; and the boughes of a Tree many, but one Trunk, so many particular Churches, whereof (unum lumen, unum Caput, una Origo) one light, one head, one original: in all which he makes the unity of the Church to consist in oneness of nature, faith, spirit, head; not in number and Government. As the leaves and boughes are not one in number, and in themselves, but in their Original and Root: so are the Churches one in Christ, and the spirit, and nature; though different in suppositum and Government.*

De unitate Eccles.
sive de simplicitate
pralator.

Iames corrupt:
Fath.

Perk. prap. prob.
Sculter. medull.
Patr. in loc.

Insolidum.

Robur unum:

4. HIERON. *It is called one Altar: as it is said one Faith, and one Baptisme, and one Church: but faith and Baptisme, are said to be*

Vnum Altare dici-
tur: quod una fides
& unum Baptisma
& una Ecclesia.
Hieron. in Is. 10: 2.

one in respect of Kind and nature, not Integrally, and numerally.

5. AUGUSTINE: He, speaking of the first Subject of the keyes or
 Tract. in Ioh. 124. Church power, saith, For all the SAINTEs the efore that
 doe cleave inseparably to the body of Christ did Peter re-
 ceive the KEYES of the Kingdom of heaven: because not
 he alone: but (*universa Ecclesia ligat solvitque peccata*) the
 universal Church doth binde and loose sins. But that he doth
 not mean joyntly as one body or Corporation; but severally,
 every Church by it selfe (and so the onenesse of the Church here
 implied, is in nature and kind, not in number) appeares by what
 he saith in other places; as where repeating that about Excom-
 munication. Mat. 18. If he bears not the Church let him be unto thee as
 De duodec. Abus. a beaten: he saith: He who joyneth him to himself, which is after this or-
 Grad. 1. der cast out, be not permitting (being orthodox) by whom he is cast out
 (*juris sacerdotij sancti limites Excedit*) doth violate the rights of holy Priest-
 hood. He doth imply, that particular Churches did excommunicate
 within themselves, or the universal Church distributively taken.

lib. 3. Reg. cit.
 cent. 5. cap. 4. Tit.
 de Eccles.
 Dilatata per orbem
 Ecclesia, in una ea-
 demque fide, & ve-
 ritatis Catholica
 societate consistit:
 & tam innumera
 sit multitudo fide-
 lium: unam tamen
 Cor, unam habere
 animam, pro
 fidei & delectationis
 societate, merito
 dicantur.

6. EUCHERIUS. The Church dispersed throughout
 the whole world: consists in one and the same faith, and fel-
 lowship of Catholique truth: and vvheras there is an innume-
 rable multitude of the faithfull, yet they rightly are said
 to have one heart, and one soul, in respect of their society in
 the Common faith and love. Where all the universal one-
 nesse hee implyeth it of faith and love. This opinion then doth not
 appeare in prime and best Antiquitie, nor with any evidence in
 those that followed: so that till better testimonies appeare, we
 must say that it is therefore absolute new.

2. It is more new Relatively. 1. In reference to the protestant
 party; who Generally (save very few excepted) have never own-
 ed it: but on the contrary constantly opposed it, as shall be shew-
 ed anon. But it is most new in regard of the Presbyterians: these
 Brethren being the first we have met with: or, as it seemes,
 themselves either, for those they quote, make rather against them,
 (as will appeare afterward) certaine it is, that Calvine whom they
 vouch as the first restorer of that Government (though his was but
 a voluntary associaton) as we saw before, gave evidence exprelly
 against it.

Also Chamier speaking the sence of the French Churches as afterward must be related : but we need not be sollicitous to prove this; seeing the Brethren of this opinion confesse this conceit to be opposed by the greatest part of the protestant writers: as will appear in the fourth Argument. If therefore Novelty and new light be a prejudice against other opinions, it cannot but reflect suspicion upon this.

2. Another just prejudice against this opinion, may be, that it is of *Dangerous Consequence*. For if the whole Church that is Visible and to be seen on earth, be one single Corporation or Kingdom; and the first subject to whom all Government in Church affairs belongeth, and in whose right, and by power from which, all particular Churches do act : then of necessitie. 1. There must be Viniversal and General officers, and some one above the rest, to whom the particular Churches may have continual recourse. For all Corporations have officers, that are officers of the whole Corporation, and over all, and not particular onely : as not onely the *Constables* of the severall Parishes, or Aldermen of cath Ward, but the *Major* also of the whole; who hath (though not a divided, yet) a distinct and superior power in order to the Corporation, above the rest, though conjoynd.

2. Preiudice.
Dangerous.

2. Seeing Christ hath provided a seasonable and standing means, for the continual exercise of the Government of his Church, that may be made use of as occasion requires: therefore these officers must have alwaies residence in some one place, though they may also remove to another: they must have an actual being and residence, as being the officers for the exercise of the power of the universal Church. For it is impertinent to say, that it is sufficient the universal Church meet by parties in severall Countreys and Ages: for the meeting of officers of Corporations must be in one place and time; as the Parliament, Convocation, Consistory, &c.

And it were notably vaine to imagine that Christ hath committed the government of his Church first & chiefly to that body that should not meet six times in sixteen hundred yeares : * may never ; for there never was yet any universal meeting of the Catholick

There are but
four Generall
Councils recei-

ved. The first of which was three hundred years after Christ, the last above a thousand years ago.

Church nor its officers: though some Councells have been called *Generall*, because of the number of *Bishops*, unitie of places from whence they have come, and the *Emperours* latitude of Dominion that called them.

3. From hence would follow that very many particular Churches would be in peril to be greatly damaged: seeing in appeals they must be adjudged by those that are many *thousand* miles distant from them, and could not have perfect * cognizance of the cause: nor in case they wanted information for their guidance in judgement, could by reason of distance have it in time.

4. Great would be the vexation, charges, travel, &c. that would arise from such a Court, as whereunto Appeals were to come: and yet such there must be, if the whole Church be but one Corporation.

3. A third and fourth prejudice and probable exception against this opinion is, Tis Papal, and Anti-Protestant. 1. Papal, nor indeed in regard of the height of it (as it refers the root and head of this universality unto *Rome* onely) but in regard of the opinion it self: An universal visible Church: a mayne ground of the former.

M. Hudson (and so M. Noyes) indeed would avoid this prejudice also, but with *Labour in Vain*: He saith he stareth not the question as the Papists do: because they take *Visible* for *Glorious*: *Catholick*, for *Romane*: and subject it to the Pope For 1. whatsoever the Papists add to the question, yet the substance and substratum of it, is the same. In vain should they fix the seat of it at Rome, and subject it to the Pope, if it might not be in it self one Corporation and Republique. 2. Again they do not take visible for glorious: but for that which is obvious to the sense: though they make Glorious an adjunct thereunto. 3. They so fix the seat of the Church at Rome, and subject it to the Pope (severall of the most eminent of them) as that it is onely in the absence of a general Council, which they make above the Pope, as being the Church Catholick Representative, as is shewed else-where. But to return.

Bellarmino (*de Eccles. lib. 3. cap. 11.*) having related the opinion of the Protestants, and propounded the Romish in opposition thereunto, viz. *There is a visible Catholick Church.* He proves it

Preface to M. Cotton, of the keys of the Kingdom of heaven. and Cyprian lib, 1. Epist. 3.

it by the same places, that the Authors of this opinion do, to wit. Mat. 16. *Vpon this Rock I will build my Church:* and Chap. 18. *Tell the Church* (which though in that place he bring to prove it *Visible*: yet it implies to make it universal also: for both these joynly [*Catholick, Visible*] he was to prove in opposition to the *Protestants*) for as they say this could not be meant of a particular Church, So hee, that it cannot be meant of an invisible. And he defines it to be one *visible Church, or Congregation of men bound together by the profession of the same faith, and participation of the same sacraments, under the government of lawfull Pastors, and especially, of that onely Vicar of Christ on earth, the Pontiffe or Bishop of Rome.*

Bellarmines definition of the Catholick Visible Church, compared with the definition of these Authors.

In the definition it is to be noted that hee makes all beleivers but one single Corporation or Congregation, (though divided in places,) under one single Government, under one visible head the Pope of Rome. In all but the last clause (which is not *Essential* to the thing, though it be to those persons) the definition agrees to the minde of the authours of the opinion here impugned.

And 2. It is Anti-Protestant, being opposed generally by them. *Calvine* disputing against the Papists, about the unitie and visibilitie of the Church, saith (as was noted before) "The onenesse of the Church consisteth in the onenesse of faith. And for the visibilitie, he saith: "It is not necessary for the preserving of this "unitie, that we should see the Church with our eyes.

Instit. l. 4. c. 1. §.

Chamier in his Answer to *Hardings* Argument against *Jewell*, (Art. 4. Sect. 17. urging that "Every multitude in it selfe one, "did stand in need of one Governour by whom it might be managed: but the Church visible, is in it self one) saith: The "Church as it is Catholicke or Vniversall is not one in it selfe, because it is one generall, or universall, gathered and aggregated "of many particular Churches, as if one should say, the kingdome, or a Kingdome, not this or that Kingdome, but Kingdome in generall, the parts whereof are all particular Kingdomes, the French, Spanish, English. For SO the word "CHVRCH being taken, it is compounded (mark, not constituted) of infinite particular Churches, the *Romane Constantinopolitane, &c.* Now that which is one in that sense, it is "manifest that it needs no one governour: for not as to every "Kingdom there is a King, so to all Kingdomes there is one King,

De Oecum. Pont. l. 1. c. 3.

Harding.

Vnum rex & omnes

“ that, that which is called Kingdome in Generall may have a
 “ being, and therefore not in the Church, neither: as it is under-
 stood to be one collected of many particular Churches: Is it ne-
 cessary that one should be president. He evidently both deny-
 eth, and excellently refuteth this *Catholick union*, by this very
 thing, because the Church is *Catholick*, therefore not really one, but
 notionally only, as all the *Kingdomes* in the world are one in the na-
 ture and notion of Kingdomes, but not one corporation, or one
 Government. And so before him

Loc. citat.

Hardings proof
 the same with
 these Brethrens.

“ eis noiegn

Bishop Jewell in answer to the same Papist, (proving the *minor*
 or second part of the former argument, viz. “ That the Church is
 “ one visible Congregation or societie, because (as our brethren
 “ do) there is one faith and Baptisme, one calling, so one Church:
 “ as Saint Paul saith, ye all are one body and members one of ano-
 “ ther: and in our Creede wee all professe to beleieve one holy
 “ Catholick and Apostolick Church) saith, that whereas Mr
 Harding had proved the major also, out of *Aristotles* 12. booke of his
Metaphysicks, out of *Homer*: “ Never did *Aristotle* or *Homer* dreame
 “ of this NEW FANCY, that one King should rule over the
 “ whole world: And by consequence or that the whole world
 was but one Kingdome; and so he implyeth it to be as ridiculous
 that all Churches should bee but one governing Church: and hee
 addeth what is (considerable in this Argument, wherein *reason* is
 followed, rather then *scripture*:) His reason were better if either
 Peter or Paul, or any Catholick Father had used it: and then citeth
Austin, (*de Doct. Christ.* l. 3. c. 28.) who saith, “ To attribute
 “ much to discourse of reason in understanding scripture (*hec con-*
 “ *suetudo periculosa est,*) this custome is dangerous; (*per scripturas*
 “ *enim divinas, multo tutius ambulatur*) It is far safer following of the
 Scripture. So that Bishop Jewell conceiveth this against both
 scripture and Antiquitie. Mr Rutherford also [due right of Presby-
 tery, pag. 231. titling the page thus: How our Church hath
 been visible] makes it out only by this “ That in all Ages there have
 “ been some who have held the same points with us in the main.
 Implying the visibility, and by consequence, the onenesse also to
 consist in onenesse of Faith and doctrine. But he hath a little before
 (pag. 206.) a considerable passage (at this time) about the call of
 our first reformers: and saith “ that any enlightened by the spi-
 “ rit

M. Rutherford for
 preaching with-
 out speciall Ord-
 ination in some
 cases.

" rit of God, and members of the Catholick Church, should teach,
 " informe and help their fellow members, being seduced and led
 " by blinde guides, is agreeable to the law of nature. Also that,
 " In extraordinary times, men may go beyond the ordinary path
 " so the thing done be materially good. But this by the way.

Lastly, the Professors of Leyden (cited for this opinion by Apollon, which is much to be wondered at) doe distinguish betwixt the Church Catholick and particular: and say, that " The former is one
 " in doctrine and faith, but the latter one in discipline and govern-
 " ment also. Evidently implying the universall Church not to be
 one in Government, or not to be one Corporation. And thus of
 the third and fourth inconveniences of this opinion, and so much
 also for the first generall head of exceptions against it, viz. the just
 prejudices, and suspicious appearances of it, as being Novelt, dangerous,
 Papall and Anti-Protestant.

*Synops. Theol. de Ec-
 cles. N. 33.*

CHAP. IIII.

Demonstrations against an Univerſall Visible Governing Church.

Hitherto have been handled the lesse Artillery, and as 'tis
 hoped, not without successe: The main Batterie now fol-
 lows: by Arguments *demonstrative*, and such as necessarily con-
 clude against this opinion: and that this may be done, I premise
 as granted these principles. 1. That the Author of all Ecclesiastick
 power in the Churches, is *Iesus Christ*; for unto him all of it was
 committed, and from him derived. 2. That he expressed,
 plainly enough, whatsoever was of great consequence for the
 well ordering of his house; as for all other things concerning
 the salvation of his people. 3. That the Apostles were appoin-
 ted by him to perfect by themselves, or Deputies whilst them-
 selves were living, either by precept or practise, whatsoever
 concerned the Churches in such particulars. 4. That they ac-
 cordingly did faithfully discharge this trust. 5. That Christ
 and his Apostles in those their precepts and practise, are a rule to

The Apost. useth
 the Metaphor,
Eph. 6.

Some undenia-
 ble suppositions
 premised.

Matth. 28.

all Churches to the end of the World. *I am with you, (viz.) in observing these things which I have commanded you* unto the end of the World. 6. That they are our rule both *negatively* and *positively*: i.e. what they did *not* in such and such cases when they had opportunity, we may not in the like: and what they *did*, we must do so also, as occasion requires, and opportunity serves. The former particulars are plain enough: the last not difficult: if these places following, and the like be considered. Act. 15. 24. The Apostles charge the urgers of *Circumcision* upon the Gentiles, not onely because they taught such Doctrine; but also because they taught it having received *no such Commandment*; unlesse we understand those words as having reference to what those Teachers it may be boasted: viz. That they had Commission from the Apostles for that Doctrine. Again, The Apostle in the Epistle to the Hebrews insinuates it to be sufficient proof, that the Priesthood did not at all belong to the Tribe of *Juda*, but of *Levi*; because the Scripture *speakes nothing* (saith he) concerning the former in that respect. The speech of *Balaam* implies as much and that other of the Prophet; *if the Lord have not spoken, who can prophesie*. We know how the Lord thundereth against those who prophesied, and the Lord *had not spoken to them*; which yet we would have understood (as was said before) with this caution, viz. *not spoken*, neither expressly, nor by *neer consequence*, in things of *special concernment* to the Church. 7. That the Government of the Church of Christ (it being his house) and the knowledge of the *first subject* or *chief trustee* to whom the *keys* of that house is committed, is of very great concernment; and therefore to be laid down in Scripture: at least by such evidence, as with moderate opening, to godly, knowing, and impartial men, may comfortably be perceived. These things premised: we come to the Arguments. The first whereof is taken (*negatively*) from the Author and Founders of the Church: viz. The *silence* of Christ and his Apostles touching one *Catholick Visible Governing Church*. This I conceive is not to be found in Scripture; unlesse by such straining of reason, as (we saw before) *Austin* saith is *dangerous in the things of God*. What is brought on the contrary out of Scripture, shall be examined in another place, to wit, in the fifth chapter, when the Arguments for this opinion (if God permit) shall

Chap. 7. 14.

Numb. 23.
Lam. 3. 37.
Jer. 23. 21.
Ezek. 13.

3 Arguments,

1. *A causa efficiens*,
i.e. *Negativa seu*
deficiente, if we
may so speak.
Section 1.

shall severally be discussed: onely for methods sake, this being the joint for this Argument naturally to fall into, 'tis here mentioned. The second Argument is from the same persons *positively*: to wit: the *contrary Institution of Christ and his Apostles*, gathered plainly from their Teaching and Practise. -- 1. If the keyes of Government were given full and fully with entire power immediately to a particular Church, then there is no universal visible Governing Church (because that is therefore contended for as the first subject of Government) but the first is true, therefore the latter. The former is thus proved. All Church power was given *first* and *fully* to the Church of the Jews: But the Church of the Jews was a particular Church, not the universal; unlesse by accident: because so it was, that there was no other Church state in the world at that time: unlesse we shall hold, as * some do, that there were other societies of Beleevers that were not united to the Jewish Church; as *Iob* and his family, &c. but this is doubtful, I therefore omit it. The Church of the Jews was a particular one. 1. It is every where called *One* congregation. 2. All the Church in the chiefest Sex of it, met together to solemn worship at one place, in the Temple three times a year constantly, and oftner as occasion served, in *Fasts, War, Thanksgiving, Consultations*, &c. neither had they any thing to do with those that joyned not themselves to their body: as *Cornelius Act. 10.* A beleever, and yet one that *Peter* might not go to. And though it be granted, to have been a Type of the Church of the New Testament, yet not as Catholick, but as Congregational, as it self was: or else as mystical: for even our Brethren denie that order of *Governours* to bind under the Gospel: though the Papists contend for it.

2. *Positiva five contra discente.*

Ball tryall of separat. grounds, and others.

Exod. 33. 14.

2. The first Institution of the Church under the new Testament by Christ, does give entire power of Government immediately to a particular Church, *Matth. 18.* *If thy Brother offend thee, &c. Tell the Church, if he hear not the Church, let him be as a Heathen.* &c. Now this was a particular Church, for it was such an one as one might complain to, and it was endued with entire power, even to excommunication. 2. If the power and presence of Christ be so with a particular Society, that *Whatsoever they binde on earth shall be bound in heaven* &c. and this be given immediately

atly to a particular society of Christians, then the assertion is good, but so it is in that Chapter: *When two or three are gathered in my Name, I am in the midst*: and so, as that *what they binde on earth shall be bound in heaven*. &c. As by the coherence may be gathered.

Object.

Object. But this is meant of the Jewish Church.

Answw.

Answw. 1. If so, the former Argument takes place. But 2.

Cartwright in loc.

It is not *likely, for where is the Jewish Consistory called the Church? it is called by Christ *Matth. 5.* the lower Assembly, a Council: the greater *Sanhedrin*, a Judgement, but not a Church.

2. He had chap. 16. spoken of his Church; and it is like, had explained himself more fully about it: for all could not be written, (as *Iohn* informes us chap. 21. ult.)

3. In the former chapter *Matth. 18. 18.* he giveth the greatest Ecclesiastick Power to a Congregation of Christians, *Whatsoever ye shall binde on earth, shall be bound in heaven* &c. it is added immediately upon his precept of telling the Church, as the reason of it; and to corroborate it;

he assures them in the same place, *that what they should aske in his Name should be done*: and to strengthen that, he promisseth, that when they were gathered together, *he would be in the midst of them*.

By all which it appears, that he speaks of a particular Christian Church, and which is to be noted, without any mention of appeal to a higher Judicatory, if right should not be done there.

3. The first execution of the greatest act of entire power, was by admonition and command of the Apostle himself, but not by his power, exercised in a particular Church, without appeal to, or consulting of the universal Church, (which they might have done, according to this opinion, the Apostles then being surviving,) viz. *delivering one over to Sathan*: the Apostle saith, when ye (of Corinth) are gathered, and my Spirit (consent and approbation, or the holy Ghost acting in you and me) by the power of our Lord *Iesus Christ*, not which he hath committed to me, but which is among you; for (besides that *Paul* (according to this opinion) being but one of the Catholick Ministers, could not orderly have excommunicated this man, without consulting with, or by authority of the rest of the Apostles, Representatives of the universal Church, if the Catholick Church be the first subject of Church power.) It is certain that Ecclesiastical Power inherent in any, cannot be delegated or transmitted over to another,

1 Cor. 5.

nother, but of transmitting *Apostolical* power we read not.

4. If entire power were first committed to particular men, then not to the Catholique Church, and so it was not the first subject of Church power, and so not one visible governing Church; but entire power was committed to the Apostles severally, and to all joyntly, as hath been hitherto confessed by all: Ergo, &c.

Object. But the Apostles represented the Catholick Church?

Ans. 1. Not in all the power they received, for they might do that which all the Churches cannot, as constitute Articles of Faith, &c. *Calvin.*

2. They represented the Church, not as united, but as multiplied: for Paul had as much power as any, and yet he was not personally united to them, as appears Gal. 1. 17.

3. Howsoever they had no successors in Apostolick power, as neither had Moses in his. At the first planting of a Church, more power is to be used, then afterward is needfull: as our Brethren of Scotland alleadge, both for their having at the first, and for not retaining *Generall Visitors* still.

5. If the first reproofe from Christs own mouth for the neglect of exercise of Church power, was directed to particular Churches alone by themselves, and not to the combination of them, though neere one the other; much lesse to the universall Church: then particular Churches had entire Independent Ecclesiasticall power as single Churches, and not as parts of one visible Catholique: but the former is true, from the second and third chapters of the Revelation, where Christs reproofs are directed to the particular Churches, and not to the Presbytery over all, or to the Catholique Church, though some of these Churches were but 8. or 10. miles one from the other, and the furthest but two hundred, (being all in the lesser Asia) and this after Christianity had been about 70. years in the world: so that they had time to have combined or united into an *Universall*, or at least into a *National* or *Provinciall* societie or Classis, if it had been so taught them, by the Church-founders, Christ and his Apostles.

2. Sort of Arg. From the matter or members of this universall Governing Church, laying for ground what was noted before, viz. "That every subject or agent that hath reall and actual properties and effects, must some time or other have existence and be-

ing

*Histor. motuum
Soc. Pag. 8.*

Videantur Geograph

*2. A materia,
Sect. 2.*

p. 22.

"ing as one; if one Naturall then so; if one Civil, then must they
 "be as one body gathered into one place, as the Jewish nation, as
 "we said before, Corporations in their Halls, King domes, in their
 "Parliaments. This being undenyable (though Mr Hudson de-
 ny it, (against all experience and reason) because *It is sufficient*
 (saith he) *that they are under one King, and governed by the same Laws:* but
 how should they be so, if they never met, at least by their Depu-
 ties formally, or virtually, to yeeld to such a government; nor (as
 was proved before) any (cleare) institution, left by Christ for such
 incorporation.)

1 *Ab ejus non exi-*
stentia.

As M. Randall
 speaks: other-
 wise an Episcopal
 man. Of the Ch.
 pag. 76.

pag. 24.

The 1. Argument is, That which never had an *actuell being,*
and existence in the world, that neither is, nor is the subject of Church pow-
er, much lesse the first: but this Church Catholick [as such] never
 had a being, because it was never together gathered into one place,
 neither in its members, nor in its Deputies: and, therefore can bee
 one not actually, or really in it self, but by * *imagination onely,*
and conceit; Either in regard of the same onenesse of kinde and
 nature that is betwixt Churches, or of relation they have to one
 head, and in order to, and dependance on one rule or law the
 word of God. As severall Armies, (to use M. Hudsons similitude)
 gathered by Commission from one Generall, in severall parts of a
 Kingdome or of an Empire, or of the world; and never yet
 brought together, nor intended so to be, but to abide under their
 severall particular commanders, one perhaps in *England*, another
 in *India*, might be called one Army, in Regard of one Com-
 mission and one chief General. Yet such a similitude will not here
 so properly serve, because the Onenesse of the Church is denied by
 our brethren to be such as is of an Army, where all are under the
 command of one: the whole Church (and its Officers) are by them
 said, to govern all particulars.

Object.

Object. But Mr Hudson saith, 1. "That it is sufficient that the
 "Church Catholick have existence and a being in the particu-
 "lars, as a heap of stones in particulars stones, the element of water
 "in the particular drops, Churches in particular families, and fa-
 "milies in particular persons, and whole things in their parts.

Answ.

But tis much that this Authour (or Authours, a Man-Midwife
 may be father also) doth not see that his owne similitudes over-
 throweth his opinion, and fully cleareth what is here asserted: for

none

none of these things were one, if they were not together in one place. Were it one heap of stones, if one lay at M. Hudsons dore, another at M. Calamies, (the licenser of his book) which are many miles asunder: and another at a third mans.

Object. 2. But he saith that the Catholick visible Church hath sometimes met, as in a general Council, by their Commissioners, as a Ministerial Church Catholick. Object. 2. Pag. cad.

Ans. 1. It is utterly denied that ever there was any general Council which might be said to be the Catholick Church; unto which, as himself seems to insinuate, the particular Churches sent their Commissioners. For 1. They were never sent to all. It was the first general and most famous, which was called by Constantine, called the first Council of Nice, wherein there were 318 Bishops? but how many places were there that were Christian, over whom Constantine reigned not? and he sent but to those under his Dominion. 2. It is probable he sent not to all neither (for after the Synod he wrote to those that were not there) but to the most conspicuous places; now we know in a free and lawful Parliament of the Kingdom, the smallest Corporations must be sent to. 3. He called for the Bishops chieflie, if not onely; and I hope our Brethren will not defend their being the orderly Representatives of so many Churches as were under them. M. Cartwright (on Act. 15. and Matth. 18.) requires the presence also of the people. 4. He, nor they, assumed Governing Catholick power, at least Supreme, in calling and dissolving the Council: he received the Papers, he concluded, he dismissed the Bishops, &c. Ans. Vid. Euseb. l. 2. c. 66. Scult. med. in Anal. H. Conc. Moreover here the whole Catholick Church Representative, if it were such, had one Visible head, and that not a Minister, but a Magistrate (though afterward it turned to a Minister, in the Popes of Rome) and so in our owne Kingdom: It being granted that the whole Nation is one Church; the Magistrate being Head of the Nation, declareth himself Head of the Church also: And this, or the other is like to be the issue of this opinion.

2. That Society whose members never can have an actual being [as such] that is not to be defended either to be, or to be the first Subject of Church power; But the universal Visible Church can never have a being as such; that is, as one congregated united body, consisting of the Elders (at least) of every particular Church. 2. Ab impossibilitate existendi.

For what place could be capacious to hold them; now it hath been shewed that they must all at somtime meet so. Now the company, though but the Elders of each Church, would be innumerable; for who shall exclude any Church from sending, that professe the name of Christ, till excommunicated, and who shall do that. 2. If we shall adde to this, that no Church can delegate or commit to Commissioners their Church power, it will strengthen much more the Argument, for thence it will follow that they must all personally meet, &c.

3. *As forma.*

4 3.
SACRAMENTUM.

A third sort of Arguments is from the Form and Nature of all bodies corporate, which consists in order of superior and inferior: they are truly described in that definition of *Bellarmino* before recited, a little altered: viz. "A society of men professing the same Faith (Laws) partaking of the same Sacraments (*oath) under lawful Pastors (common Magistrates) and especially under one chief Priest (supreme Magistrate). Now in such a body, the nature and forme, lies not in so many several men or families indued with particular priviledges of their owne; and onely coming together, and joyning their several interests and priviledges to make up one aggregated priviledge; as a heap of stones of many stones; or a company of constables of many constables, who have no greater or new power by being gathered, then if they were but single: but the forme and nature of a corporation is, that all are bound in one single body, under lawes and officers common to all, and that of one place, distinct from others: and their officers made by the consent of the whole, or by him or them that represents the whole; and are officers to the whole, some above other, Officers of Officers; if the body be great, and one, (for the time above the rest in place and power, at least in some kinde and respect (as the Speakers in the Houses of Parliament) besides the Officers of the particular parts of the Corporation: as besides the Aldermen or Constables of several Wards, there is the Major &c.

Object.

Object. If it be objected that Christ is the absolute King of his Church, and that he hath instituted his Corporation different from others, by that place, *Matth. 20. 26. It shall not be so among you.*

Answ.

Answ. We say, so hath he made it different from other Societies

ties in this also, that it is not one single corporation, as a Kingdom of this World; but many in number, though one in Nature. But if it must be one Corporation (though *Aristocratical*, and as a Parliament, yet) then there ariseth these inconveniences. 1. They must existe in some one place, at least at some time in their owne persons, and alwaies in the persons of those who, in the absence of the whole Society, are to be the Officers for the execution of the decrees of the Catholick Church: and then if any Prince arise that is more potent, he will make the seat of the universal Governing Church where he pleases, it may be at *Rome*, as *Constantine* did at *Nice*, for a season. 2. Then must the whole Church be governed by some constant and standing Officers, that are not Officers, but of the whole (at least for the time they sit) as Corporations that are lesse, are governed in ordinary by the Aldermen and Major or Bayliffes: Kingdoms in absence of the Representative Kingdom, which is a Parliament (answerable to a general Council, according to our Brethrens opinion) by a King and Council: So must the Church by a Committee at least, and a Chayr-man. And these two are further evident, in as much as whilst the Church-Government had any appearance of *Universal*: there was such a set company of Officers, and they had a certain place of Residence, that they might be resorted to, viz. The Apostles at Hierusalem.

My kingdome is
not of this world
Iohn 18. 36. with
Rom. 12. 2.

3. There must be one common form of Faith, Discipline, Worship, and Profession: in all particulars the same agreed on, and to be formally propounded and taken as occasion shall require, by all the believers in the World; and this forme to be made either in a general Council, or by that Representative Church or Presbyterie.

4. Then all Churches must act from the Authority, and by virtue of Commission from the Catholick Church, for they act in the name of the Catholick Church. So the Assertors of this opinion Expressly: but then it follows unavoydably, that all particular Churches, whether National or Congregational that shall innovate, change, and alter any material thing in Doctrine, Worship, or Government, without the consent of the Catholick Church, are Schismatics, and if they be resolute in it, against what might be said to the contrary, they are HERE

Apollon. c. 3. p. 42.
Hudson a pag. 25.
quest. 2.

TICKS: as those have done, that have changed in part, Doctrine, Worship, and that Government which those general Councils did owne and establish: much more those, who have sworne to such alterations, expressly against such things as the universal Church in those Councils did decree.

5. Then all Magistrates are deprived of power of Reformation within their Jurisdictions, before authority derived from the Church, either in General Council, or from their Committee: And hence is that cited out of our owne Lawyers: *Quod omnes tangit: ab omnibus approbari debet.* That which concernes all, must be allowed of all. viz. That are of the same visible corporation.

*Declar. Parl. ex
Flora & Alli*

6. Lastly, (That I may add no more) There must be a solemne meeting for the election of such general Officers as are to governe the universal Church in the absence of the universal Ministerial Representative Church: For if one Corporation should choose Burgesses that should vote in the businesse of the whole Kingdom, it would not be valid; if there had not been first an agreement of the whole Kingdom in Parliament gathered, that these so and so chosen should be Officers General, and have votes in the publick.

Object.

Object. If it bee said that Christ himselfe hath appointed such Generall officers, by appointing Ministers in every Congregation, and then Synods for publicke occasions.

Answe.

It is answered, This follows not: 1. Because an Officer chosen in one particular Corporation, as a Major or Alderman is not an Officer in the whole Kingdome; No though all the Majors in the Kingdom were gathered together are they Officers of the whole Kingdome, unlesse by way of distribution and as in relation to their severall places; and but remotely and by accident only to the whole Kingdome: so though all the Corporations of the Kingdome were gathered, yet are they not a Parliament, and supreme Court, simply because they are meerly gathered together; but it must be on former consent according to such Lawes, whereby they become a New and a Superiour body to all the Kingdome, both joyntly, (so long as they continue a Parliament) and severally: much lesse should they have any more power because they are many, but dis-joynded farre asunder: So it is in the Church.

2. They

2. They may be officers of Synods and Councils though never so generall, and yet not be officers generall of the whole world, in point of jurisdiction, as one entire body: Because their meeting doth not make them a New body, nor give them as such a body any superiour juridical power (but onely Consultative, and Decretory) whether we look on any Scripture Precept or Practise of the Churches in the New Testament.

3. It is denyed that Christ hath instituted any such *Catholick Visible body*, or the Representative thereof: An Oecumenicall or Generall Councell [much lesse the abstract of it a Catholick committee or Presbyterie] and there is reason for it: for the multitude of persons, difference of spirits, Languages, &c. danger, and want of ground to Delegate from hand to hand, Ecclesiasticke Power, would occasion great confusion, and such as *God is not the Author of*.

The fourth and last sort of arguments are taken from the *end*, the Authours of this opinion aime at, from the Issue of the opinion it selfe, and from the true scope of Church Government. The former seems to be; either to found the Right of such *Presbyteriall Government* as is now endeavoured; and to deprive particular Churches of *intire* power in themselves, or at least of *Independency* in their Government from other Churches: or else it is to lay Groundwork of a more effectuall cure and remedy then hitherto, for all distempers of particular Churches, whether nationall or other.

Touching the first; What will it profit if they gaine by this notion, the jurisdiction of the whole world for a while, and afterward loose their own and others liberty? (and perhaps souls also: for the former being lost, truth will be soone oppressed, as is to be seen in the Papacy) of which straightway. Again

*Absolute Independency so as no other Church shall have any thing to do with an erring or delinquent Church is disavowed, both in Doctrine and Practise, by the greatest Patrons of that way in this Kingdome, and beyond the seas.**

Concerning the second; All distempers of Churches, as farre as the *Apostolicall* Churches were cured of them, have beene healed sufficiently without this opinion, yea and better then by those who have owned and practised this principle; for they have cured some, but made others greater and stronger then they were before; as we see in the Church of Rome.

*Apollog. Narrat.
pag. 14.
Cottons way of
Churches. chap. 6*

2. 3

2. But whatsoever their aime be, they should remember that the true end of Church Government, is not only to avoid Confusion and Disorder &c. but also to preserve the Rights and Priviledges of particular Persons and Churches, to prevent Tyranny and invasion that way, (evils that are as dangerous to the Church and as introductive to Heresie as the former) unto which this opinion, in the Issue of it, opens a wide gappe.

Mr Baynes, (whom the London Ministers quote with Honour) faith, *Diocess Triall Q. 1. pag. 21.* "That those who subject themselves to a Presbytery, as being under it by Subordination, may in effect as well be subject to an Episcopall (and by consequence I say, to a Papall) Consistory.

The Analysis of a
Papists faith up-
on this principle.

Euseb. l. 3. c. 1.

For if the Church universall be one visible Governing body, a man will readily conclude it must have universall Officers; and among many, there must be some one chief: and Christ that hath ordered this, hath surely designed by some intimation or other who this should be, and where the seat of the Vniversall Church should reside: and then how readily will that place of Matthew 16. *Thou art Peter, &c.* be understood to place it upon him, and his successors: and then the question is, where hee was Bishop; and because the scripture saith nothing, therefore * *Ecclesiasticall Writers* must be credited, and then the place is Rome: and the rather because 1. Their Faith was spoken of throughout the whole World. 2. There was the seat of the Empire &c. So that this opinion if not in the end of the Authours, yet in the Issue of the things, leads a man by the hand back to Egypt and Babylon again, as it hath done many.

Object.

If it bee replied No; For that in this Vniversall body politique, all Churches and their Elders shall be Equall, and so in the Generall Councell convened, whereas in the Papacy all (is *ap' eos et ap' eos*) depends upon, and is referred to the Pope.

Answer.

I answer, 1. (Besides what is said above) The Popes themselves in some actions, insinuate that they are not supreme in their owne personall relation, but as the head, president, or chair-man, of the Vniversall representative Presbyterie; which are the Colledge of Cardinalls representing the Colledge of Apostles (said to be the Generall Presbyterie, representative of the Catholique Visible Church) Hence the forme of some Instruments in the Popes name, is: By the advice of the most Reverend the Cardinalls, His Holinesse decrees such or

De Consilio Re-
verendiss. Cardinal.

such

Such a thing: In Imitation of Kingdomes (which Christ forbid-
deth his Church, as being of an other nature) where the Parliament
represents the Kingdome; and in their absence the King and
Council represent them both: hence perhaps it is, that in Pro-
clamations the forme often is; *Wee (saith the King) by the Advice
of our Privie councill, &c.*

2. Papists of chiefe note, * yea Popish Vniversities; yea Po-
pish Councils does assert a Generall Council (which is nothing
else, but an Vniversall Presbytery) to be above the Pope. So that it
may be really Popish, though all do not depend on, or bee referred
to the Pope *firstly* and primarily. Now that this Catholique Vifi-
ble Church, as our Brethren have represented it, may degenerate
or rather advance thereunto: let it be considered that Papall Go-
vernment it self had the like originall.

Gerson. Schola
Parisiensis.
Concil constansienſe
Basilienſe &c.

It is granted even by Bishops themselves, That the Bishop at
first was but the PRESIDENT or Chaire-man of the Pres-
byterie or assembly of Ministers. Afterwards partly by the Am-
bition of those who were chosen to that place, partly by the sloth,
flattery and slavishnesse of the rest of the Ministers and people,
all came under him. So also at first each Church *did all things a-
mong themselves, as ordaine, excommunicate, &c.* Afterwards they
associated with the great Churches in time, what was of voluntary
consent, became a necessity and due subjection. So the Bishops of
Rome, at first for civilities sake, because it was the Emperours Seat, had
the Precedency for a time, at length claimed it as due. So here if an
universall coporation, there must be universall Officers; over those
one President, or super-intendent, or Chaire-man: hee
perhaps may have it for his life, if an able man; and may obtaine
to act with a Committee as the representative of a Generall coun-
cell in their absence: and what hinders, but if another Boniface and
Phocas; An ambitious President and wicked Emperour meet, hee
may be made Vniversall Bishop. Men are more loose in their Ecclesi-
asticall then Civil Liberties: And if this Government bee not of
God, he will leave it to corrupt it selfe, even as the other
did.

Bishop Pycher at a
conference at
Hatfield.

See also the Con-
turies, Cent. 2.
and 3. cap. de Reg.
Ecclesi.

Platin. in Bonif. 3.

But Thirdly, Necessarily and of it selfe, it tends to the depriving
of all particular Churches of their Libertie; yea, though they
should be Nationall Churches.

1. Because In them particular Churches are not left to their choise ; but are Bound by this opinion to associate and to send Elders to the Councells and Presbyteries; so the Reverend Assembly. *

See infra citand.

2. Though they should not doe it, yet are they nevertheless under the Government of the Catholique Church, which is the first subject of Church power: and so are bound to act according to the *Letter* or *Plaine* sence of the determinations of the Catholicke Church, without adding, altering or detracting in any Materiall thing, especially which might concern the whole Church;

The Church of Rome writing to Cyprian say, that what concerned the whole Church, was to be determined by a general Council. Cyp. Epist. lib. 2. Ep. 7

Pagets Christianography.

* And then what will become of the Reformations of all the Reformed Churches.

2. In particular in respect of the Protestant Churches of Europe, 1. Because they are much fewer then the other Churches of the world, that are in the *maine Orthodox*, (as some whiles since a

* Presbyterian Writer hath given in the account.) 2. Who shall exclude the Popish and other Heterodox Churches from being members of the Catholicke Visible Church, till by a General Council they be heard, and *excommunicated*, or *Non-communicated*: And whether the major part of the Churches in the world will consent to such an *Excommunication* or *Non-communication* is uncertaine, and then they must *VOTE* also: and so the Orthodox Churches will be the more over-borne.

Object. 1. But it may be it will be said, *the throat of the cause is yet safe, because it seems sufficient, that the major part of those that are of the same judgement ought to governe the lesse.* To which I reply, that in all Corporations and Common-wealths, (as our Brethren say, the Vniversall Visible Church is) not the major part of a *Part*; but the major part of the *whole* body, are to rule the rest; and that not divided in severall places at a distance, but convened together, at least in some neernesse of place.

Object. 2. If it be said that by reason of distance of place, and multitude of persons this cannot be done, viz. the collection of the Catholicke Visible Church. I answer and say, 1. Therefore such an opinion is not to be asserted which unavoidably and necessarily enforceth such a gathering.

2. That in respect of the Commissioners general, some for many Churches (which the Authours of this opinion doe, or must allow)

allow) it may be done for matter of companie or number.

3. Princes from one end of the world to the other, hold leagues and correspondencies together: as doth the Kingdom of England with Russia in the North; and Persia in the East.

4. Rome governs in all parts of the world as a single corporation, notwithstanding distance of place.

5. Lastly, The Churches of Europe at least, might have met for the Reformations they have endeavoured, as many of them did in the Synod of Dort about Arminius.

CHAP. V.

The Arguments for an Vniversal Visible Governing Church, with the answers to them.

Hitherto we have, as it were, battered and taken the Assailants *Workes*: it remains that we seise on their Ammunition and Weapons: the opposite reasonings produced by them. And first to the Arguments of Apollonius: who (by the way) I observe to give the cause in all particulars but one or two, to those of the Congregational way: and well he could not avoid it; seeing that the Churches of Holland, go by the same principles; except that of the authority of Synods; and baptizing of all children: which latter, how it stands with their denying Church-fellowship to all, *ipsi viderint*. But to his Arguments.

*Apollon. cap. 3.
Sect. 1. & cap.
1. Rejseimus 1.*

The first is taken out of 1 Cor. 12. 28. God hath set in the Church some Apostles, some Prophets, some Evangelists, some Pastors and Teachers: which Church there is said to consist of divers and heterogeneous members; but the Ministry, the Apostles, &c. are not given to any particular Church, and the Apostles &c. were the Governours of the Catholick Church; Ergo, The Visible Catholick Church is one Governing body under which all particular Churches are subjected and con-
teyned

§ 1.

Ans^r. At the stating of the Question I premised the distinction of oneness in Essence and mysterie; and oneness in Integralls and Accidents. Hence I answer 1. That it is utterly *à non sequitur*,

F

and

Profess. Leyd.
Disp. 40. Thef. 33.
*Admon: essentialem
communitat fide &
sacram: constare:
& hanc esse ubi
Regimini, forma
inter se differunt.*

and in consequent to say, because this Scripture, and other like, speak of the Church as of one in *mysterie*, in *nature*, and in *essence*, that therefore its one in Number, or one Visible single body: that because the Church is *some way* one, therefore Integrally, and by way of single Corporation Visible. Now the Apostle speaks of the Church as one in *Mysterie* and *Nature*, not Visibly, and in Number, appears from Verse 13. Where he saith, *We are all baptized into one body, and been made to drink into one Spirit.* Now compare this with its parallel, Eph. 4. 4. 5. Where the Apostle saith, *There is but one baptism, one faith:* and so makes the oneness of the body to consist in these, uniting the members to one Christ, by one spirit, to one God. In which place two things are observable: First, That as he saith the Church is one, so he saith Baptisme is one, and Faith is one; Shall we therefore say that there is but one single Baptisme, or one single Faith, visibly and integrally one in the World? Surely any man would answer that the former are said to be one mystically, invisibly, and in respect of their kinde and Nature, because all true faith is of the same kinde, and so all true Baptisme; but are as many several faiths in Number, and Baptismes, as there are several beleivers and baptized persons. Secondly, That the oneness of the Church essentially, consists in the oneness for kinde of Faith, Hope, Baptisme: as also, in the oneness of its head, its spirit, and its God: which doth indeed make it one mystical body, but it doth not conclude them to be one, Visibly, Outwardly, and Externally: because some of these things wherein they are one, are invisible, others not on earth: as the faith, the hope, spirit, are invisible: God and Christ are not on earth visibly, and therefore the oneness here mentioned, makes not one visible corporation on earth, and as one to be considered, and to act. We willingly grant that this union Mystical doth imply an union Visible also, as much as may stand with the Institution of Christ, and the edification of the Church: But neither Christs institution, nor the edification of the Church implies, but opposes such an Universal, Visible, United Corporation, as we saw before. But of this more in our Answer to his second Argument. Now to return.

As we say of the body, and of Baptisme, Faith, Hope, &c.

So in the like sence we grant that the Church is one, hath but one VVorship, and but one Government, viz. For Nature, and kinde in the substantialls of it, or that general platforme of it Matth. 18. and what else is to be gathered from the precepts and practise of the Apostles; but as the Church is not one visible policie, or corporation in number, so neither in the outward Government of it. For this as other accidents follows the nature of its subject. So then, when the Apostle saith, *God hath set in the Church some Apostles &c.* the Church must be taken for one; not in regard of the outward or accidentall state of it, but indefinitely, and in regard of its inward nature and essence: that is, neither as visible, nor invisible; nor as universal or particular: for all these are outward or accidental to the Church.

Object. 1. But he mentioneth Baptisme, various gifts, and members, divers Ministries, as Apostles, &c. all which are visible, therefore he meaneth the Visible Church.

Object.
Apollon. ubi
supra.

Object. 2. And whereunto belong both Jewes and Gentiles, yea all that are baptised; to which also the Apostles, Evangelists, and various gifts are given; therefore it is the Univerfall Church.

Object.

Therefore I give a second answer, I grant that hee speaks of the Church, whether Visible or Invisible, Univerfal or particular, but not of it in these respects: but *mystically*, and *totally*, as comprehending those in heaven also; and this sence I will stick unto. And it appears from the scope of the place, (the * not attending whereof, hath occasioned (saith Bucer) great calamities in all Ages to the Church, whilest men catch at words that make for their purpose, not weighing the drift of the Author in such passages:) The Apostles intent here, is plainly this: viz. to perswade the Corinthians to concord among themselves (and with the beleiving Jewes, as seems to be implied, verse 2. and 13.) and contentednesse in their gifts, and to the right use of them. Now for the fastening of this, he laies for ground, that all Christians, whether Tryumphant or Militant, are but one mystical body of Christ, *vers.* 12. and then teaches them that gifts, they are all from *one Spirit for mutual edification*, and for the distinguishing of the members of one and the same body, and that there might be no Schisme or rent in the body

Ansrr.

Bucer in Mat. 13.

1 Cor. 12.28. explained.

Eph. 4. 3, 4, 5, 6.
explained.

about these gifts, which are bestowed for the better uniting of it: that all members cannot be in the same office, nor have the same gifts, but yet may be of the same body, whereof the Church of Corinth was a part. This is all the Apostle aims at here: And so also in that other parallel place, Eph. 4. 3, 4, 5. &c. His scope is the same, to exhort to unity among themselves, and with the beleiving Jews whom they stood at a distance from, as they from them (as appears in Peters withdrawing from the Gentiles when the Jews came, Gal. 2.) and this is implied Ephes. 3. 6. *The Gentiles fellow-heirs, and of the same body*: and verse 15. he extends it to those in heaven also: *The whole Family in Heaven and Earth*: and having named the Church vers. 10. and verse 21. he saith in this Church should be glory to God world without end: but then he must take the Church for the whole mystical body in heaven and earth. And so when afterward chap. 4. he saith there is *one body*, and he gave some Apostles &c. for the perfecting of the body, he must mean the whole, and not that on earth onely: for the body of Christ is not one part onely, but the whole, which must be perfected by union of Jews and Gentiles; those on earth to be added to those in heaven. He takes the body entirely, not for the Visible part onely. Now in this Body, or in this Church as chap. 3. 6. or in this Family in heaven and earth, as verse 15. He hath set some Apostles, some Pastors. Though these have exercise of their functions onely, in that part which is on earth, and in that part of it on earth which is visible: yet they are placed in the whole.

Ans. 3. Should I grant (which I doe not) that the Apostle, is to be understood of the Church on earth, yet hee speaks as well of a particular Church, (when he saith, *God hath set some in the Church*), as of the Generall. Its evident; 1. If the word *Apostle*, (which alone grounds the objection) be taken properly, in that he applies his speech particularly, though not exclusively, to the Corinthians; *ye are the body of Christ*, (to wit yee are a particular body) and members in particular, and so chap. 3. 21. 22. *All are yours, whether Paul or Apollos* (let Apolonius note) or Paul, or Cephas, or life, or death, all are *TOVRS*; and ye (Corinthians) *Christs*, &c. where all are the whole Churches, and each Churches in particular, as their occasions require; each in their order;
some

Apollos to Apol-
lonius.

some Vniverſal Officers which ſhall have power in *Corinth*, or any other Church; ſome particular to each Church. So that the ſence is, He hath given or ſet in the Church: i. e. in this Church of *Corinth*, and ſo in that of *Ephesus*, &c. Some Apoſtles, &c. as their need ſhall require: yet not therefore making them one externall ſocietie (among themſelves) As ſome generall Officers make not England and Scotland one Kingdome.

2. If we take the word *Apoſtle*, as it is taken in ſome other places, * and ſo may be taken here, for ſuch Officers as were ſent out with commiſſion from any Church upon ſpeciall occaſion, (which is the literall ſignification of the word) and is ſo taken 2 Cor. 8.23. *Barnabas* and the reſt, are called *The Apoſtles of the Churches*: and Phil. 2. 25. *Epaphroditus* the Apoſtle of the *Philippians*: according to which; the ſence would bee; God hath ſet ſome of *Corinth* in the office of Apoſtles, ſome Prophets, as chap. 14. &c. and ſo the argument hence were voided. But

Rom. 16. 7.
1 Cor. 4. 9.
2 Cor. 11. 13.
Hebr. 3. 1.
Apoc. 2. 2

4. Were it granted that the Apoſtle in theſe places meanes by the Church, the Church viſible Catholicke: yet this opinion gaines nothing thereby; for it doth not follow that becauſe it was ſo then, and in reſpect of the Apoſtles, that therefore it was to be ſo to the end of the world, and in it ſelfe.

Chriſt who is the King of his Church hath the ſame liberty in his Kingdome ſpeciall; that God hath over the world, which is his Kingdome general: Now at one time the Lord would have the whole world almoſt, one Kingdome or Monarchy under *Nebuchadnezar*, Jer. 27. 8. and threatneth with heavy plagues that nation that ſhould reſuſe to ſerve him; giving this reaſon, that *himſelfe is King of all Nations*, verſ. 5. which is alſo repeated again, Dan. 4. 22. ſo that the whole world was one Kingdome upon the matter; yet it was not the will of God it ſhould alwaies bee ſo. In the like manner in *Moses*, the Church and Common wealth affaires were chiefly under the Magiſtrate; but afterward they were diſtinct, unleſſe under thoſe Kings that were Prophets alſo. So the twelve Tribes were under *Saul*, *David* and *Salomon*, one Kingdome: yet it was of the Lord, that afterwards they were two: and afterward one againe, after the captivity. So likewiſe Chriſt taketh the ſame power over his Church, when hee ſaw it, for the advantage of it; hee ſet over it one Company of

V. Trigland de po-
reſtat. Eccleſ. &
civilis cap. 12.

Officers, who ruled it in common, viz. the Apostles, in relation to whom, the Churches were one, though not in themselves; but that doth not argue that hee meant it should alwaies so continue after their decease.

It is a Generall rule in all proceedings, that things at their first plantation and beginnings need some things that afterward would be inconvenient, as a Stick by a Twigge, a Bladder to him that swimmeth, a Standing-stole to a childe. So at the first constitution of the Jewish Church, God made Moses an extraordinary Officer, so that hee had no Successor so absolute till Christs time. So at the first erection of the Christian Church, Apostles and Evangelists, which now are generally apprehended to be ceased. Yea also in Scotland, (as we heard above) at the beginning of their Reformation, they had certaine Officers in the nature of Bishops, whom they called *Visitors*, which the Authour informes us were then necessary; but the Church being settled, not now any longer needfull.

2. Nor were the Churches one in themselves, (as we said before) but one in the Apostles, and that by accident also) as England and Scotland are one in the King, because he governs both; but they are not therefore one Kingdome in themselves considered.

But 3. Though wee grant this, that whiles the Apostles were living, there was one body of Officers over the whole Church, and so in respect of them the Church might bee said to bee one GOVERNED body; yet I say, it was never one GOVERNING body; for whiles the Apostles lived, the Vniuersall Governing power was committed to the Apostles onely, and not with them to any other Officers, or Churches; no and not to all the Churches together, but they with their officers were all in subjection to them: and when the Apostles deceased, the scripture speaks nothing of instating any other collected and vnited body to succeed them in that Vniuersall Government; no nor can it be gathered by consequence: but the contrary, namely; that because the use of that Vniuersall power ceased, therefore the Office, Officers and subject of it.

Object.
Answ.

Object. But Church government did not cease.

Answ. That Kinde or Way, of Church government did, that

is an Vniverfall one; but there continued the Government still, though administered in another way, viz. by way of Distribution, Each Church as a Church, (i.e. as having the Essentiall notes of a Church in it, viz. *The true Doctrine, or faith of Christ*) received that power for it self, though not in so eminent a degree, yet as immediately from Christ, that all the Apostles had for all Churches.

6. But I may deny the former supposition, and rightly affirme that the Apostles were not one joynt Ministry: for besides, that each had entire power; some had one part committed to them, and some another, as Paul expressly affirmeth, Gal. 2. 8. *The uncircumcision was committed to me, the circumcision to Peter.* Hence chap. 1. he saith, *He went not up to Hierusalem, to those that were Apostles before him;* which he ought to have done, if the government had beene committed to the Apostles joyntly, and not severally; whence also his going up thither, Act. 15. about the question of Circumcision, was not on this ground; but to satisfie the Christians of Antioch, about his Doctrine, as consonant to that of the other Apostles. On the former principle, he professeth (2 Cor. 10. 13. &c.) he had not intruded into another mans line; alluding, as it seems to the shareing out of inheritances by line, (as Psal. 16. 6.) for this reason, the Epistles of Peter, James and Iohn are called Catholicke, because written to the dispersed Iewes throughout the severall nations, as is the exprellion in the entrance of those Epistles. Hence also Paul is sent from Ierusalem as not his place, Act. 22. 18. And though sometimes he disputed with the Jews, yet it was but as making way to the Gentiles, neither did hee greatly prevaile with them, as appears, Act. 13. 40. 41. chap. 28. 16.

Epist. 116. 3. cap. 1.

Thomas
(ἐβλῆκα)
fortius est Partiam.

*Andreas Scythiam,
Ioannes Asiam doc.*

7. To conclude therefore, our reply to this Argument, If it follow not, when we say, God hath set in the World some Emperours, some Kings, some Princes, some inferiour officers and Magistrates: therefore the whole world is but one Governing Kingdome, and all particular Kingdomes do but governe in the right of the Kingdome of the world, in Common; the Officers whereof are the Kings of the severall Kingdomes, who being gathered together, or a part of them, have the power of giving Lawes to other Kingdomes, according to the Law of God and nature, (which are the rules of all just Government) and this also to be done by the Kings and Princes themselves, without any authority from, or

any

*Apolon. cap. 3:
Sect. 4. Afferimus.
Ius divin. of the
Presbytery, p. 43.
and cap. 11. p. 163.*

any dependency on the people, (unlesse for quietnes sake, and as far as they see cause:) If (as was said) this follow not: neither doth it follow, that because the scripture saith, *God hath set some in the Church Apostles, &c.* Therefore the Church throughout the world is but one Congregation, to whose Officers first, as the generall Officers of the whole Church, not by way of distribution, but as a Notionally (at least) collected body of Officers: the power of Government is committed: by Authoritie whereof, and dependence upon which common officers and body, the officers of every particular Church do act: and those without any dependency upon the concurrence of the people, as co-operating and acting with them, unlesse for peace sake. By which means (let it be observed by all sorts, The power being given, not to any one Church, but to the whole Church, as one body, and not to the members with the Officers, but to the Officers onely) there is derived a very *Transcendent power* and Authoritie upon every particular Minister; more then any Parliament-man hath, yea more then a King, (who is limited to his dominion) It makes every Minister one of the standing Officers of the Christian world, to whom with his Collegues (not severally and by distribution, but joyntly, and as one body) is committed the "Government of the whole Christian world, and managing of the Affaires of the Son of God throughout the face of the earth. And so hee is one of Christs *Vicars Generall*, (and not particular onely, which I acknowledge every Minister to be in his place) *magnum* surely, *et memorabile nomen*. But if this bee so, great reason is it that the Church of the whole world should choose these Vniverfall Officers, and so the Church of a nation the Nationall Officers, &c. by whom they are to be Governed in that which is of Dearest and highest moment, viz. the precious soule: or else their condition is most sad. If every one that can get a little learning and desires to live upon the Sweat and cost of others; and to become a minister (though I professe that calling to be *most difficult on earth*; and also, that the Lord hath appointed that those that preach the Gospel should live of the Gospel) and so being willing to submit to such conditions as is required, shall have a friend, patron, or a purse to make one; and come into the ministry and a living (which is the Kings Road, in some Churches, and is the way whereby many

of

of those who now are to be Presbyters came in) he shall become a Parliament man, and joynt Governour of the whole Church on earth; by whose one vote, all the liberties and truth of Religion in them may be destroyed: A glympe whereof we have seen in the Convocations or Synods in our owne Nation. This I say is sad; yea more sad then the condition of men in their Civil Liberties In our owne Kingdom: where none attains the honour of being an universal Officer, a Parliament man, but by the consent (formal or virtual) of all, or the major part of them: there having been a precedent act by joynt consent of the whole Nation, that persons chosen by the *free Vote* of the major part of Corporations &c. should (if loyal) be Officers *pro tempore*, to their owne Corporations, and to the whole. But such agreement hath not been made, (no not tacitely) by the Catholick Church; nor no such institution of Christ hath appeared yet.

And these answers also are applyable to what the same Author hath else wherefrom the word CHVRCH, as when he denieth a Particular Church to be the proper subject of the covenant of grace, and priviledges of it; because saith he, the CHVRCH to which these promises are made, is perpetual. Jer. 31. 36. The strength of which reasoning lies on this, that the word Church, and not Churches, is used in these places; and so it is represented as one.

Apollon. cap. 1. p. 8
Rejctimus

Ans. As if it were not common to call that perpetual which is so by succession of those of the like Nature and Kinde; because the Lord saith *Day and Night shall not cease to the Worlds end*; doth it therefore follow that all the essential properties of day or night do not agree to this or that particular day? Is it not a rule in Nature and Reason, that all the essential properties of general and common beings, are really existent in the individual and particulars. Man is to continue on earth to the end of the World, does not therefore the essential properties of man agree to Peter or Paul, because they were not to continue.

Arg.

His second and third Argument there, is; "That a particular Church cannot be the subject of the covenant of Grace: and consequently of Church power (for the reason is the same) "because the Church which hath these is sanctified, is the spouse "of Christ, hath the Law written in the heart of it: &c. but a

" particular Church [as it is particular] cannot be said to be
" such.

Ans. But 1. It was never said that one particular Church is to
the subject of these, as that another is not.

Secondly, To speak properly, The Church not as *visible*, nor
as *particular*, nor as *invisible*, nor as *universal*, is the subject of these
things, but as a Church; i. e. A *society of Believers*: and under
that notion, a particular Church considered as a Church, hath right to
all, and is the subject of all these. All are yours, saith the Apostle to
the Corinthians, whether Paul or Christ. &c. So that this Author
by adding this clause [as particular] hath pervaricated and alte-
red the state of the Question.

His last Argument in that place, is from the Testimony of the
Professors of Leyden, and Amefius.

Disp. 49. Thef. 29.
90. 51.
Annibell. Tom. 2. 1.
1704. 1007. 10.

To which I answer, That the former say nothing; but, that
the covenant, and promises, and priviledges, belong to true believers,
and the invisible Church, whether in a [particular Church] or dispersed
through the world. So that this Testimony seems rather to make
against him. The other is expressly against him, and speaks our very
sense, yea and terms almost, in so much that I wonder this Author is
brought in as a witness: His words are, even as they are cited
by Apollonius himself: " These things agree not to the whole
" multitude that professe Christ, but onely to those that are truly
" faithful; or they agree to the Church militant, in respect of its
" ESSENTIAL Nature, which is proper to the truly faithful.
So then, not to a Church as Universal or particular, as Visible
or invisible, but as essentially a Church, which a particular Church
may be.

M. Hudson.
M. Noyes.
The London Mi-
nisters.
Assembly of Di-
vlues.

And the former replies also will serve unto what the other Au-
thors urge from such like Scriptures and places: as 1. *M. Hudson*
from *Act. 8. 3.* *Saul made havock of the Church*, *Gal. 1. 13.* *I perse-*
cuted the Church, *1 Cor. 10. 32.* *Give none offence to the Church of*
God. *1 Cor. 12. 28.* *God hath set some in the Church.* *1 Tim. 3. 15.*
That thou mayest know how to behave thy self in the Church of God.
Also when it is called the Kingdom of God, a Barne, a Draw-net,
a Marriage: and because 1. *Cor. 12.* the Church is said to be *one*
Body, and *one Woman*, *Apoc. 12.* *one sheepfold*, *John 10.* *one*
Dove, *Cant. 2. 2.* All which, and other places wherein the word
Church

Church is used, are to be understood, as hath been evidenced, either of the Church in respect of the nature and essence of it: as all beleivers and Churches have the same kind of Faith, Doctrine, &c. or else as one *mystical and invisible body of Christ*: but doth not at all insinuate, much lesse prove: that they are all one external and visible Corporation.

3. M. Noyes who useth the same places of Scripture as the other; as also Apoc. 11. 1, 2, 3. the Church is described as one City, one new Jerusalem &c.

Ans. That place is taken by great Expositors, to signifie such a state as is not yet in being; what it will be when that shall exist, is uncertain. Secondly, We grant it to be one City and Kingdome as a *mysticall body*: 1. In respect of Christ the head. 2. In regard that all Churches in their severall places, walke by the same Laws &c. i. e. as essentially agreeing together, but not visibly governing as one body.

4. The London Ministers part 1. pag. 3. who urge the forenamed place 1 Cor. 12. and that the Apostle maketh the whole Church but one Organical body (a contradiction to their assertion *Prefat. p. 11.* That the Church is a *similar body* (which overthrows their present Tenent, for in a *similar body* all the parts together have no more internal power then single; as in drops of water, single Corporations, as single, though united in place.) So part 2. p. 66. where also they say that Eph. 4. 4. Christ is considered *mystically*, not personally; and if *mystically*, not visibly.)

Ans. First The Apostles scope, and then the supposition he goes on, are to be eyed. The scope is to exhort to humility in great gifts, to contentednesse in mean gifts, and to love and edification by all gifts. The supposition he grounds his Argument on, is the relation wherein believers stand, viz. of members of one and the same body, *scil.* of Christ *mystically* considered (as the Ministers speak) but he neither expresseth nor implyeth the *visibillity* of this body, or the outward onenesse of it: if he mean the Catholick, and not the particular Church of Corinth.

5. Lastly, The Reverend Assembly, who in the places above mentioned, quote Eph. 4. 3. &c. To which Answer hath

been given above; and may again when we come particulary to reply unto them.

And thus much in answer to the first Argument of Apollonius and others drawn from expressions that speake of the Church as one: one body, house, Kingdome, family, sheepfold, which is indeed the Achileum, or Fort Royall in this Garison; and which, if I be not greatly overseene, hath been, by the former weapons out of Christs Armory absolutely taken and demolished.

Arg. Gen. 2.

The second Argument followes which is: "There is certaine Societie and Ecclesiasticall communion by divine institution, and therefore a certain universall body: for there is a certain internall fellowship and obligation to mutuall offices, Eph. 4. 3, 4, 5, 6. which doth require an externall and outward Society, and Communion Ecclesiasticall, in exhorting, reprovng, comforting, edifying one another—— and that fellowship which the members of a particular Church retain among themselves, in a due proportion Churches Provinciaall and Nationall ought to keep ——— by which communion Ecclesiasticall, all Nationall Churches do grow up to one Vniuersall Ecclesiasticall body.

Ans. This reason no way concludes the intended proposition: I willingly grant there is a mutuall fellowship, and spirituall communion; which also requires an outward communion in many respects, and particularly, in those named by this Author, viz. exhortation, reproof, &c. And indeed, this was all the combination that was in the most Primitive Churches: and such inward and outward communion there is to bee betwixt all good men, friends, brethren, nations, &c. But this argues not that therefore they must be one body in point of Government. Neighbour Nations are to retain this inward communion, and outward, so farre as may make for mutuall good, and there may bee a society or league betwixt them, as betwixt Solomon and the King of Ægypt, betwixt Solomon and Hiram, King of Tyre. So men of the same trade and profession in regard of the same art, have an internall communion together, and this requires some outward communion also, as occasion serves; but it no way concludes, that therefore they must needs be one body or Corporation; Suppose some dwell at London, some at Yorke, some in England, and some in France. 2. It is also granted, that the same Vnion that the members of a Church have one with

with another, the same have the severall Churches among themselves, IN A DVE PROPORTION, which are the words of the Author; but this proportion is not IDENTITIE, or samenesse of Relation; that is, it is not so neer a relation, nor gives that power that the former relation doth. As the same relation that the members of a Family have one unto another; the same in a due proportion have particular families one to another; but no man will say that what the members of a family, especially some of them, may doe one to another; the same may a Corporation of Families do among themselves, there is some nearnesse, but not altogether the same. And this also is sufficient for the second Argument. I shall meet with it again anon in the first Argument of the Reverend Assembly.

The Third. "There were certaine meetings in the New Testament which did represent the whole Church, and wherein the businesse of the whole Church was transacted, to wit, the calling of an Apostle; which was a part of Ecclesiasticall Discipline; and there were the Pastors of the universal Church, for they were sent unto all the world, Matth. 21. 19. and there were the brethren out of Galilee and Jerusalem. Arg. Gen. 3.

Ans. 1. I deny (with the Protestant Divines against the Papists) that there is any Representative Church properly so called, or that this was one; it was onely at present a Particular Congregation whereof the Apostles were members, though principall ones, but not yet actually instituted Officers, neither of this, or the whole Church, which appears vers 4. 8. Tarry ye (saith he) in Jerusalem, till you have received power from on high. But it was indeed that first Church from whence all Churches were to be produced, and the Apostles (especially) and the rest of these members were those, who were severally or joyntly to plant those Churches (for some members of this Church did plant other Churches, and not the Apostles onely, as is exprest chap 8.) as one man that is father by generation of many Families; neither is an universal man, nor doth ever represent them; neither is he the Governour alwaies of them, but for a certain time onely.

2. If it were the Representative of the universal Church, because the Apostles, the universal Officers were there; yet it was their priviledge, as was shewed above, to be the universal Officers, and

that severally; so that though the Churches were one body under one number of Officers then; yet they having no successors in the latitude of their power, the Church now becomes many: else you may as well conclude, that all the world must still be one under one sort of Governours, because it was so in the time of Adam and Noah.

3. This act declares very small power in the Apostles or universal Church; for they could not make an universal Officer; whereas every particular Church can make its particular Officers: and this shews there was then no Catholick government, properly such, but that was reserved to Christ alone.

4. If it conclude, it argues, that the Catholick Church is formally to chuse its Catholick Officers (for so they did) and to come together for that purpose.

5. It puts the brethren into great liberty and privilege, for they chouse, and the Apostles onely put them upon the work, and prayed over it. But to avoid this, else-where labour is used to prove that here were onely the Apostles or Elders in this election: *quid non mortalia pectora cogis (Regni) sacra famos.*

The second Argument there, is, that the businesse of the universal Church was transacted, scilicet the election of an Apostle.

Ans^r. Adam did represent all mankind, and transacted the affairs and businesse of the universal Catholick world, both before and after his fall: so likewise Noah and his family after the flood, Gen. 8. doth it therefore follow that the whole world should be but one Kingdom or Corporation.

It is usual for Kingdoms to send out Colonies into forraigne parts, and to give them power to become Common-wealths of themselves, without dependence, unlesse voluntary, upon that Kingdom from whence they had their Original, as New-England. So fathers of Families yeild their sons an entire government in their owne families, without necessarily engaging them to the families of their brethren, further then mutuall love and relations shall require. But before the Colonies be sent out, the Nation from whence they arise, doth represent and transact the businesse both of themselves, and of all those Colonies: and the father of the Families both represents and transacts the businesse of the Families that spring from him: yet are both the
one

one and other afterward, without any absolute and necessary dependence either upon the one or other. So in the matter of Christs Church. The Church of Jerusalem was as it were the mother to the rest; The Apostles &c. spiritual fathers, who represented and transacted the affairs of all Churches that should flow from that; but so, that when such Churches came to be planted, they shewed by their practise that the Apostles had intimated them in entyre power, without any necessary dependence on other Churches, whether single or combined, as is evident out of the first and second chapters of the Revelation, noted before, and other places.

3. The third particular is of little moment; for the brethren that are called *Galileans*, vers. 11. were so by countrey; but now were by habitation and dwelling, in all probability of *Hierusalem*. And howsoever, the thing is not much material, seeing there was then no other Church or society of Christians visible, but that at *Hierusalem*. Besides, the former answers take off this also. And thus the first scripture, viz. from Act. 1. is answered.

The second follows out of Act. 14. 23. "Where that Assembly of Apostles, Elders and Brethren, which by ordinary power prescribed, Ecclesiasticall Canons and decrees to all the Churches of the Gentiles, and by authority imposed them on them; this Assembly is called the Church; but to doe so could not bee in the power of any Provinciaall or Nationall Assembly; much lesse of a Congregationall, but it is the Act of the Catholique Church, which therefore this Assembly represented.

Apollon. ubi
supra.

Ans. 1. The former answers touching the prerogative of the Apostles, and of the mother Church, are equally applyable to this also.

2. It is not called The Church indefinitely, but with reference to THAT PLACE scil. of *Hierusalem*; as by the context appears, for vers. 22. 'Tis said, It seems good to the Church to send chosen men of their OWN company; but the whole Assembly as constituted of the Church of *Hierusalem*, and the messengers of *Antioch*, &c. is not called the Church.

vers. 4

3. It was not then the representative of the Catholick Church, as it was in the first chapter; there beeing now other Churches planted, which were not there by their messengers. Neither was the Colledge of the Apostles there, the standing and supreme

court

Cartwright on the
place.

Court of the Catholick Church, to which all Churches were to appeale, and to whose judgement they were to stand; but every one of the Apostles in the Churches they planted. For *Paul* as he went not up to *Hierusalem* himselfe at first (as was noted above and therefore could not teach the Churches any such duty of necessity binding them) so neither did he now either himselfe or others therefore go up from *Antioch* to *Hierusalem*, as if he had not plenary and full power to have determined the controversie; but for satisfaction of the Brethren, who either were told by those that came from *Hierusalem* (as it seems by what the Apostles wrote in their letter, vers. 24. to whom we gave no such commandment: implying that those persons had given out that they had such command from the Apostles) or else they desired the mind of the other Apostles also for further confirmation; Therefore doth *Paul* goe up. Also in divers of his Epistles, hee joynes *Timothy*, *Sylvanus* and *Sosthenes*, &c. with himselfe; yea, and all the Brethren, Gal. 1. 1. as here the Apostles joyned the Elders and Brethren; yet these examples doe not argue that the Apostle, or the Apostles had not absolute power of themselves to have determined the controversie.

4. It is denyed that this Assembly did act by an ordinary power; for if the Apostles presence made not the Assembly extraordinary: then was it but an ordinary and particular Church, or two, or three particular Churches at the most; (there being many other Churches then planted, who had no Elders there, nor were sent to; so farre as is related,) and then it will fall out, either that they did conclude and injoyne onely Doctrinally, (though with authority) or else that a particular and ordinary Church, or two or three Churches by ordinary power may prescribe, and by authoritie injoyne Lawes to all Churches in the world, by way of Jurisdiction. It will not be easie to get safe from betwixt the hornes of this argument.

Coram petis ille,
solvendo.

5. But it will not prejudice me to yeeld it an ordinary Assembly, for it is granted to any Assembly of one Church or more, to do as much as is here expressed this councill to have done, viz. 1. To meet for the discussion of any Doctrine that afflicts the Churches, especially if they bee sent unto as these were. 2. To conferre scriptures together which concerns those points. 3. Light appearing

pearing by the spirit of God and Scripture; they may represent their results, as the will of God, and minde of the Holy Ghost, and so may. 4. MINISTERIALLY IMPOSE and enjoin to all other Churches what appears to be the clear mind of Christ, as Paul did, 1 Cor. 7. having no expresse command: and as any of our Brethren do when they preach the Word: Do they not injoyne obedience in the name of Christ? but withall they disclaim having sole Jurisdiction, so as to Excommunicate any alone by themselves, if they obey not: and yet they do this former by Authority, because the Ministry of the Word is an Ordinance of God.

Object. But it was an Assembly representing the Catholick Church because of the Apostles, who were the Catholick Officers, and the whole acted by the ordinary power of the Catholick Church.

Ans. 1. The Reason overthrowes the Argument: For if it was therefore an Assembly of the Catholick Church, because of the presence of the Apostles. Then if the Apostles had been absent, it had been but the Assembly of a particular Church. And the Apostles when assembled alone, had made an Assembly of the Catholick Church. So the universality or Catholicisme of the Assembly, depended wholly and solely on the Apostles.

Or else secondly, The Apostles if alone out of this Assembly, neither severally nor joyntly, should have been able to determine and do what was here done.

Or else thirdly, The Apostles in this Assembly did denude and strip themselves of their Apostolical power (or at least suspend it it for that time) and acted onely as ordinary Elders of the Catholick Church: but then it would follow, either, that that particular Church of Jerusalem was the Catholick Church (as Rome is said to be) for there were messengers from few (if from more then one) other Churches: Or that the Apostles though laying aside their being Elders of the universal Church, (for that was their Apostleship) did yet act as Elders of the universal Church: all which are (*negotiorum alienarum*) crasse interferences.

I thinke this Church acted 1. As the mother Church. 2. As having an accessse of Authority by the presence of the Apostles.

H

3. As

M. Brinsley of Yarmouth: *Sacred and soveraigne Church remedy*, pag 45. saith, The other Churches though they were not bound formally, yet virtually they were, in regard of the equity of the decree. He implies it was not the Catholick Church. for that would have formally and not virtually onely have bound them, according to his judgment.

Object.

Ans.

3. As being the Church from which the scandal enquired about, was conceived to arise. Neither doth the joyning of the Elders and Brethren wholly take off the eminency and authority of the Apostles above the rest (for *their* speeches onely are recorded) no more then Paul's joyning others with him in his Epistles: though it do argue, that the Church of Antioch had not that esteem of them as infallible alone. And thus much also for that other place brought for confirmation of the third Argument, [A Representative Catholick Church in Scripture.]

*Lac. Com. Lac. de
Eccl. p. 458.*

Peris respectu.

The fourth and last Argument is from the Testimony of some Reformed Divines; viz. *Walrus*, and the *Professors of Leyden*. But the first speaks nothing for him but what all acknowledge, and was granted above. *scil.* "The Church saith he, may be considered "two waies. 1. Vniversally, for the Church which by the preaching of the Gospel is called out of the world, throughout the "world, which in a certain sense, or in some respect, maye- "ven be called Catholick: or for a particular Flock, tyed un- "to one place. In which sense I know none denie a Catholick Church; it being one of the Articles of the ordinary Creed, that there is a Catholick Church, that is; that *the Church is now no longer bound to any one place, as under the Jewish Government.* But that the Church in respect of the several members and societies of it, is dispersed over the face of the earth. But this doth no more conclude that therefore they are one *Visible Corporation*, then when we say, *Mankind* is spread over all the World, that therefore all men are one company or body politic.

*Disp. 40. Thes. 27.
Thes. 33.*

Milthorn.

2. The *Professors of Leyden* are against him; for they distinguish betweene a *Visible and particular Church*, and betweene the *Invisible and universal*: and say, "That a *Visible Church* is considered two waies, 1. As a company or Society of one "Towne, City, or Province, which are united not onely in "the unity of Faith and Sacraments, but also in the [Forme "of outward Government] or else it is considered as a certain "Oecumenical and Vniversal body, dispersed in several places throughout the whole World; Although THEY "DIFFER IN THE EXTERNALL FORME "IT SELFE OF CHVRCH-GOVERNEMENT "and

“ and circumstantial Rites very much : yet agreeing in the
 “ **ESSENTIAL VNITY OF FAITH**, and of the
 “ **Sacraments**. Whence that is common in Cyprian : *Episcopa-*
 “ *tus unus est, cujus à singulis in solidum pars tenetur.* Which
 words evidently destroy this opinion. For first they make the
Essential union or forme of the Society and onenesse of the Church,
 to consist in the onenesse of Faith and Sacraments. Secondly,
 They imply, That Government is one as it is in Christ, but di-
 vers as it is in severall Churches, and in the hands of severall
 Officers; for so *Calvine* (in *Ephes. 4. 11.*) expounds that of
 Cyprian : The *Episcopacie* he gives to Christ alone, in the
 administering whereof, every one hath his part. Thirdly, And
 (which chiefly assaulteth the heart of the cause for which it is
 brought by this Author) They make the very difference betwixt
 the universal Church and a particular Church to be this, That
 they disagree in the outward or visible forme of Church-Gov-
 ernment; therefore in the sense of the *Professors of Leyden*, the
 “ **Vniversal Church is not one Governing Body**, for then the
 Government must be one, not only in *Essence, Nature, and Kinde*,
 but one in *Number, Existence, single and Individial being*. And
 thus much for answer in particular to *Apollonius*; who indeed
 hath the substance of what hath been said for this opinion : others
 that follow, having taken his grounds, and dilated them a little
 but not much strengthened them thereby, as will appear in the
 sequels.

2. The next Defendant of this opinion is *M. Hudson*, cited
 in the first chapter: his sense is the same, his words and expressi-
 ons not so distinct as the former. Before I come to his Arguments
 (such as seem to differ from those before) 1. note that the Scrip-
 ture he brings to signifie the *whole company of the * Elect*, are the
 same in sense with those which he brings to signifie *one * Visible*
Vniversal body : and so are they expounded (as I have done) by
 the best interpreters, even those he makes use of. His first place
 is *Eph. 5. 26. Christ loved the Church, and gave himself for it, &c.* This
 (saith he) is to be understood of the *Elect*. So also saith *Beza*,
 but *Beza* parallels and make the same in sense with it *1 Cor. 12.*
12. 27. Eph. 1. 22. and Eph. 4. 15. 16. as is to be seen in his
 larger notes on *M. Hudsons* second place cited for this Church of

§ 2.
 2. *M. Hudson,*

Page 1.
 Page 13.

Meo quidem iudicio de Gubernatione loquitur. Calv. in Coloss. 1. 18.

Calv. Verum inter Christian. longe ALIA est ratio. Neque enim Corpus politicum (loquitur de Civili) duntaxat efficiunt, sed sunt SPIRITUALE & ARCANVM Christi corpus. Sic v. 17.

the Elect, viz. Coloss. 1. 18. which place * Calvin understands of the Church as it is governed by Christ : So that these places, if they be to be understood of the mystical body of Christ, and not of a Visible Universal Body, then so are the other in the judgement of those Interpreters. Besides * Calvin on that place whereon M. Hudson and the rest build their greatest strength, 1 Cor. 12. 12. 27 doth evidently make the Body and Corporation, whereof beleivers are members, to be a spiritual and mystical one, and doth so distinguish it from the society and corporation they have as a politick or a civil body of a Towne or City.

2. This Authors definition doth not reach the subject of his question, but contains what is of all hands confessed, it is this. *The Universal Visible Church is the whole company of Visible Beleivers throughout the World.*

Thirdly, He brings the description of the Church visible out of several Authors; none of which (not *Austins*, nor *Calvins*, nor *Bullingers*, nor *Kekermans*, nor *Zuinglius* his, nor *Gerards*, nor *Byfields*, who all take Universal in the sense now described, and not as *M. Hudson*.) but one or two speak to the question: viz. *Apollonius*, and perhaps *P. Ramus*: the former of which was pre-
ingaged; and touching the latter, I referre the Reader to *M. Beza's* judgement of him, and that (as it seems) with reference to this opinion. ----- *Predixi, quod in ceteris disciplinis ausus esset, mox etiam in Theologia tentaturum*----- *Quid non ille ante mortem molitus est, ut & in dogmatibus quibusdam, & in tota Ecclesiastica Disciplinâ Gallicas Ecclesias inter se COMMITTERET*----- *Vtinam ipsius scripta periissent, quandoquidem hæc est mundi INSANIA.* *Beza Epist. ad Vrsinum in Organ. Aristot.*

Page 11:
Page 12.

4. He acknowledges among other Authors * *Ames* to be against him, and yet in the very * next page, cites him as for him.

Bellarmin. Enervat.

5. Yet those words of this Author which he cites, speak nothing for him, if compared with the Authors meaning: they are:
“ We acknowledge a Catholick Visible Church in respect of its
“ external and accidental forme, in its parts (or members) both severally and joynly. Which is no more but this; that Christians as they are single men, and as they are combined into particular Churches

Churches, are visible. But M. Hudson might have known or remembered, that M. Ames doth expressly, and in terminis, reject an universal Visible Church in M. Hudsons sense: his words elsewhere are: The Church since Christs coming is not one CATHOLIQUE, so as that all the faithful dispersed throughout the whole world should be united in one and the same bond for outward relation) and depend upon one and the same Visible Pastor, or Assembly of Pastors (or Presbyterie, marke it:) but there are so many Churches as there are particular Congregations. For although the Church mystical, as it is in its members is distinguished into its subject and adjuncts, as the English Church, the French, the Belgick: as we use to call the sea by the name of the coast it beats upon, as the Brittainish, the Belgick, the Baltick sea, although it be one and the same sea: yet notwithstanding instituted Churches are several distinct species, or kindes, or single bodies partaking of the same common Nature, as severall springs, severall schools, severall families; although perhaps many of them, or all, may be called one Church in respect of some affection which they all have in commune. Like as many Families of one and the same noble and eminent Family, are called by one name, as the house of Nassau, or the house of Austria, which comprehends the Emperour and King of Spain, who yet have no dependence in point of Government one on another. Now wee know who taxes some-body for this fault, of citing Authors for them, who are known to be in the main, against them.

Medull. l. i. c. 39.
n. 20. 21.

M. Edw. Gangr.
part 1.

6. His explication of his question both confutes his opinion, and also contradicteth plainly what he speaks of it. For he saith, That the Church Catholick visible is one whole body, all whose parts or paticular Churches are alike, and of the same Nature: And avouches for this purpose the authority of Ames, who indeed saith so. Now in a body all whose parts are of like nature and quality, as so many drops of water, or stones in a heap: each part hath the same vertue and power that the whole, and all the parts together, (the whole Sea, or whole heape of Stones) have no other kinde of Vertue or power then one drop, or one stone. Or to make it cleer by another similitude, severall Kingdomes in the world, and severall Corporations in a Kingdom, and

Totum Integrals
similare.

severall families in a Corporation, if they bee all but members alike of the same Kingdome, and not of a higher body, whereof when they are met, they may be members, (as Kingdomes of an Empire, Corporations of a Parliament, Families of a Corporation.) They should have no more nor greater power when met, then when assunder? As a multitude of single men, that are not of a Corporation, though they bee met; yet have they not the more power then each one simply, for their meeting, their meeting addes no power, unlesse they meet as members of a body superiour to them, when severall.

2. This explication contradicteth expressly what he adds in the same place, (pag. 23.) and which is his opinion, that hee would establish, viz. "That the Church, (Visible Catholique) is an Organicall Ministeriall Governing body; that is; not such a body as is the element of water or ayre, every part whereof is of the same nature, vertue and power in it selfe considered; but such a body as a man hath, which is distinguished by severall members, some principall, some lesse principall, some governing, as head eyes, some acting, as hands feet, some governed, as the body by the head eyes, &c. And such a body as all Corporations are. Now this contradicts plainly the former, both opinion and expression; for if the Church be a similar body, and all Congregations alike; and the whole nothing differing in nature or constitution, or power from the parts; then the Catholick Vniverfall visible Church, is no more the Governing Church, then a particular. As the whole sea is no more Water then one drop, nor all men, if they be taken as single men, have no more or higher authority then one man: nor all families then one family: nor all Corporations then one Corporation.

Wee see that 'tis not one sort of men onely that are obnoxious to contradictions, both verball and reall. Besides, the Author he seems to follow, (viz. Apollonius) interprets that place, Eph. 4. 16. The whole body fully joyned together, to be meant of an Organicall Ministeriall body differing in members; which Mr Hudson expounds to be meant of a Similar and body, whose parts are all alike. Wee see here also, that even persons of this opinion cannot agree among themselves, shall wee therefore say they know not what they would have, seeing one would have one thing, another another? We must then

Mr Caudrey. Preface to Vindict. Clavium.

Vide Caudrey ubi supra.

then reach out the same ingenuity unto others, differing in like manner, that we stand in need of our selves.

About his answer to the objections he brings against his opinion, we may note severall things, as first, in his answer to the 1. Objection, he saith, *That the dwelling in one Towne where there is a Church, and being member of another Church, is a kinde of dis-churching that Church which is in the Towne where he dwells.*

Object.

But the answer is ready according to his opinion; for they remaine still of the same integrall body, if the whole Church bee but one visible Congregation: and so we see what way by this opinion is made to the scattering of particular Churches, seeing men may remove, though not in dwelling, yet in relation at pleasure, without danger of Schisme; for they remaine still of the same single (though larger) bodie, as a man may dwell in one Corporation, and be a member of another, yet he still abides a member of one and the same single Kingdome.

Answw.

Instance,

His 2^d. Objection is, *That if all particular Churches bee all one Church, they must all meet some times.*

Object. 2.

His answer is, 1. No, *It is sufficient that it have the same King, Lawes, Spirit, &c.* But was there ever in the world such a Kingdome or Corporation, that the members of it do not meet sometimes, if it be not a meere visible Monarchy, as under Popery. If it have any liberty left to the subjects, they must meet sometimes, at least by their Deputies, as the Kingdome of England in Parliaments, the Empire of Germanie in the states of the Empire, &c.

Answw.

Instance,

His 2^d. answer is, *That the Church Catholicke visible, hath met in Generall Councells, as a ministeriall Church (and mark, it is now ministeriall and heterogeneall, which was before similar and homogeneall) but this is replied to above, where was shewed,* 1. *That the most primitive Churches did not so act.* 2. *That the whole Church did not meet in them.* 3. *That they either acted as a similar body acts in the name of those, and within the Churches that sent them each for their owne, and all for all those, whose Deputies they were for ought we have learnt yet: or else that they acted much by Regall power, as by Constantines, in the Councell of Nice, and others by other Emperours: and they acted also in late Councells by Episcopall, Archiepiscopall and Patriarchal power, and not as a similar body.* 4. *If those were the*

the

the Catholick Church visible representative: How dare any particular Churches at most but (if) national, abrogate and sweare against, the Ordinances and government established by the Catholicke Church. Let him minde this. Againe he saith, "The power of a general Councel, or of the Catholick visible Church, is but EXTENSIVE, and the power of particular Churches INTENSIVE: but 1. This overthrowes his tenet; for then the Catholicke Church hath no more power in it selfe, and properly, but meerely by accident, then a particular Church. And 2. This plucks up his second Tenet, viz. That this Catholick Church is the first Church, to whom power is given: for if its power be extensive onely, and not inward, It cannot be the first subject of power.

Object. 3. The 3^d Object. Hee moves against himselfe is: "A visible Catholicke Church must have a visible (Catholicke) head.

Ans^r.

His 1. answer is, "That it is sufficient that Christ is the head, though in heaven. But this is altogether an insufficient answer. For Christ is the Head invisible, and thence our divines affirme his body the Church to be mysticall also and invisible, taken properly.

Instance.

2. He saith that "The Church; in regard of the head, the government of it is absolutely Monarchicall, but in regard of the Officers it is Aristocraticall. But this answers not the objection: for be it Monarchicall or Aristocraticall; yet if the body bee one visible Corporation, then must the Governours of it bee one visible, either person or company of men usually, or at sometimes ordinarily meeting together, or at least to be considered as one body or Colledge of men, by whom this body is joyntly and together, (and not asunder) to be governed. And this is the force of Calvins reason (on Eph. 4. 11.) though applyed to the Papacy. For if wee must bee one visible corporation, there must bee one visible governour, either person or society: which the Apostle omitting, in that place where it was necessary to have been mentioned it, if it had beene an ordinance, cannot, saith he, be excused.

Object. 4.

His 4th Objection is: "That if the Catholicke Church bee one visible body, it must have a visible existence and being, as it is universall and Catholicke; but universalls have no being of their owne, but they exist and have their being onely in particular,

ticular; as Mankinde in generall hath no being a part by it selfe from single men, but hath its being in them onely.

His Answer is: "That all gathered aggregated, or collected bodies do exist and have their beings so. As a heape of stones hath its being only in the particular stones: the water in particular drops: particular Churches consist of particular families: and families of particular persons: and an Army in the severall Brigades, which yet are one, though they should never meet.

Ans.

But this reply amounts not to an answer. For no collected body that is made up of severall things, hath its being in these things severally considered and apart, but as united altogether; it is not a heape of stones if one lye at Yorke, some at London, others in France, Spaine &c. So a Church is not a Church, or one companie as the families are severall but as met together in one Assembly; and so an Army; Brigades may be sent out of it, but if that part were never united to the Army by 1000. miles, nor intended to be, and if they be not governed either by one visible head, or by one visible Councell of Warre, no man will say they are one Army: especially if one be in England and the other in America.

Instance,

Do wee not say, The Parliament hath had severall Armies under severall distinct commanders in cheife, who had no dependence one on another (as it was a good while after the Earle of Essex had his Commission) and yet under the command of the Parliament, and Lawes Marriall published by them. So Christ from the Father by the Spirit is the governour of all Churches, which Churches have no necessary dependence, further then that of mutuall love spirit and law, one on another.

His 5th and last Objection is: "The Catholicke Church may bee by persecutions, &c. reduced to one Congregation.

Object. 5.

His answer is: "It may be so; but that in that one Congregation there remains all the Essence and Priviledges of the Catholicke Church Visible, though it be but one single Congregation at present, yea, that it hath then more properly the notion of the Catholicke Church, then of a particular one, yea, though but of one family, as it was in Noah's family in the Arke.

Ans.

The like hath Apollonius.

But we see what straights this Large concept of the universall

Instance, visible Church doth drive into; for this implyes what was denyed before, namely, That the Church Catholick is a species, or lower kinde, and the particular Churches the severalls of it: for else confounds Vniversall and particular together: making an univerfall thing reducible to a particular, and this extendible to an universal.

2. How could it bee Vniversall, but as containing the Essence; seeing in respect of its visible and present being it is particular. In which sence, every Single man is a Catholique and Vniversal creature, because he contains in him the same Essence and nature that is in all men; and Adam should have been so in a special manner, as being the first.

3. A particular thing doth not therefore become an Vniversall one because it is first in its kinde and others that are produced from it, particulars. Vniversalitie is a notion (though founded in Nature) not an existing thing, to which any order of actual being can be attributed.

4. If the first in each kinde have all the priyiledges of that kind whilest it remaines alone, it shall bee a looser when it hath company, if it then part with them; unlesse it hath somewhat as good in Lieu, which here appears not; but the contrary.

5. It no way followes that because from one, many of the same kinde may spring, that therefore either this first (suppose a Family) must have government over them all, or they over it, or over one another, whether joyntly or severally, unlesse they so agree, or there be an institution of one superiour to them all. Now how should it appeare there hath been, or ought to bee any such grant here; seeing there is no such record in scripture; and besides hath beene the occasion of the rise of Papacy, as Mr Noyes acknowledges. And thus much of the things to bee noted before his Arguments.

Vid. Cent. Eccles.

1. Scriptures.

2. Now the Arguments themselves follow to bee answered: they are of two sorts, 1. Certain places of scripture. 2. One argument from reason. But seeing the former, almost all; runne upon the word CHURCH, set downe indefinitely, they have been replied to before.

His argument is; If particular Churches be visible, then there is an univerfall visible Church, for every particular or part, belongs to some generall and whole; and such as the particulars are, such the Generall: if those be visible, then this also.

2. One Argument from Reason.

Answer.

Ans. More care should have beene taken, then to use so *lax*
a medium in so weighty an Argument, as Mr. C. in the
 Licence, acknowledgeth this to be. But to the matter. There is
 great difference betweene Naturall, and betweene Metaphysicall,
 and Divill or Politicke bodies. For in a Naturall body, all whose
 parts and members are actually and naturally joyned and united
 together: the whole is visible because the parts are visible: but
 in a metaphysicall body, or totum, or whole that is, in Generalls
 that are, by the reason of man drawne from particulars, the case is
 farre otherwise, the particulars are visible, the Generall or uni-
 versall invisible: Peter, James and Iohn, are visible, but manhood
 or mans nature (*animal rationale*) which is the Univerfall agree-
 ing to them all, is not visible: It is not to bee seene with the eye.
 So also in Civil bodies or Corporations, though the severall men
 may be seene, yet the Corporation if great, (an Empire, King-
 dome, and large Cittie) cannot be seene, in it selfe: but in the
 parts, unlesse by way of representation, as in Parliament, Com-
 mon-Councell, &c. But the whole is visible because the parts are so, is
 untrue, even in the smallest bodies, but where the parts are actu-
 ally united and joyned together, not where they are thousands of
 miles asunder: such a body (as a body) cannot bee seene with the
 eye, but it may be conceived, to be one in the minde, by vertue
 of some agreement or union betwixt the members of it, or of its union in
 some visible head; but it is visible onely in respect of the severall
 parts of it. Now in this sense, none denies the universall Church
 to be visible: that is, that all Christians, who are one in respect
 of their Religion they professe, are visible in the severall places
 where they dwell. But this is to prove, and to prove that
 which is not in question. So that this reason is not so much as
 probable, if it be taken in the former sense; much lesse any
 necessary concluding argument, and least of all a demonstrati-
 on (which was promised by the Author). And in the other
 sense, it is besides the Question. And this much for Mr. Hudson's first Question, viz. What there
 is of Catholique visible Church. His 2^d is: That this Church is the first subject of Ecclesiastique Power:
 But because the proofs are much from the same places of Scripture

The radical mistake in this Question.

Compare Beza his exposition of 1 Cor. 12. and Eph. 4. 4. with theirs.

§ 3.

3. Assembly of Divines.

Reply to the dissenting Brethren, to the third proposition. p. 42. And Confession of Faith, cap. 25. n. 2, 3, 4.

Arg. 1.

Ansrr.

which are answered above, and the reasoning wholly on the same foundation: viz. that divers things are spoken of the Church which cannot agree to a particular Church as particular, which also was replied to before; I shall not after too large a discourse already, adde any more here, nor shall I need: for if I have acquitted my selfe in the former discourse, in opposition to the notion of one universall visible Church or Corporation; I neede not contend whether it be the first subject of Church power; for it having no actual being and existence at all, it cannot be the subject of any power or act, (as *non entis nulla sunt attributa*; so, *non existentis nullae sunt operationes*) onely the Reader may observe, that the root of all the mistake in the former, this author and the rest about these questions is: Either the not distinguishing the Nature and Essence of the Church (in which respect it hath the names and things they urge, given to it) from the relations of Univerfall and particular; which are notions, and accidentall to it; and confounding the Essence, and existence, the nature and the actual being of the Church together; applying that to the particular being, as Particular; which is spoken of them, being particular, but in respect of the common essence and nature, not as particular.

Or 2. Not differencing betwixt the mystical and visible state of it; much being said in the former respect, which they apply to the latter.

The third Defendant, or rather Assaylant, is the Reverend Assembly of Divines; Their Assertion is: The whole Church is but one made up of the Collection and aggregation of all who are called out of the World by the preaching of the Word who profess the faith of Christ in the unity thereof: Their last Argument (implied) is this: From this union there is sent unto every one such a relation unto, and dependence upon the Catholique Church, as parts have to the whole, and are to doe all Christian duties, as parts conjoynd unto the whole, and; members of the same (that must be single) Common wealth and Corporation.

Ansrr. Such is the advantage of Truth, that the greatest abilities grow weak when they dash against it. It is sensible in this Argument and Authors of it. For it doth not at all follow, that every company of men that in some respect have an union together, and in that respect may be conceived as one whole Brotherhood or Fellowship, should therefore be one common wealth or

or corporation. For as was said before: the brethren or families of the same first Parent (suppose of the house of Essex, Manchester, or Fairfax) have an union of blood together, and in that respect are called the House in the singular number (not the Houses) of such a Family: from which union there ariseth to every one of that House, such a relation unto, and dependence upon the House or Family in general, as parts have to the whole, and are to do all such brotherly duties, as parts conjoyned to the whole: yet doth it not hence follow that all these persons and their Families (which possibly may be many) are therefore one corporation. The same might more evidently be illustrated by the whole race of mankind, who are one in nature, one in parent, one in office general (the government of the world and worship of God) one in the common laws of Nature; one in the principal Governour: *God is the King of all the Earth &c.* And from this union, there ariseth unto every man such a relation unto, and dependence upon the catholick world, or mankind in general, as parts have to the whole, and are to do all humane duties, as parts conjoyned to the whole of mankind: Hence the Philosopher, when rebuked for giving an Almes to a needy, but naughty fellow, replied: I give it *(ὅτι ἀνθρώπων ἀλλὰ ἀνθρώπων τινος)* not to the man, but to mankind: yet how will would the Honourable Assembly of Parliament take this consequence from the Reverend Assembly of Divines; If therefore they should conclude; that all the men in the world are but one common-wealth and corporation: for then, as the former assertion, of the oneness of the Visible Church, hath made them *Schismatics in the Church*, and such also as have sworn to be so: In like manner this inference would represent them *seditions in the world* in the same degree, and with them, all particular Churches, Kings, and Kingdoms likewise.

Object. But they say, "That the union of the Church is nearer, and the relation closer, and obligation stricker betwixt the members of the Church, then betwixt the persons of men, because it is spiritual and heavenly."

To which is answered 1. That the relation and union seems to be equally neer and close in their several kinds: Men as Men, are as much, and have as neer an union, and are as much engaged

Object.

Answer.

ged one to another, *Christians, as Christians; and Churches, as Churches;* though the relation of *Christians* is more Noble and excellent, and the motives stronger. As beasts are as much one in their kind as men, though the nature of man be more excellent.

2. But be the relation of *Christians* yet closer; yet that is in *Spirit, Faith, mystical Union, &c.* not outward and visible further then to carry on the invisible, according to the Institution of *Christ*: But neither this, nor the former, is by this notion countenanced, but the contrary, as hath been evidenced. There may be a Society in Faith, as there was in many parts and persons where there was no oneness in Government: *Job* was not alone in the World, some other Church God then had; and so he was one in the faith, and profession, and kinde of Church Administration with them; but not united in one body of outward government.

The place alledged for strengthening this Argument, viz. *Eph. 4. 3, to 14.* hath been answered above, and implies no more but an essential or mystical union, which necessarily implyeth an outward one in all duties in respect of the substance onely, not the subject of them; but prudentially and occasionally: Such an union integrally (*per modum suppositi, & subjecti*) and by way of oneness in a visible way of joynt government; as shall be expedient for edification; which ordinarily is best promoted, with in such a society as may (at least upon occasion) meet together in one place; or howsoever live together in some nearness at least. Which is the more evident; because the largest Churches mentioned in Scripture did so, as the Jewish Church: (all whose Males met thrice a year at one place; and whose whole Territorie or Land was but small, scarce the fourth part of England: and therefore might the better be one entire Congregation or Church: but had they lived some at one end of the World, some at the other, as *Christians* do; there is no likelyhood they should have been one Church Integral) and as the *Christians* in *Jerusalem*, and in other cities, at the first plantation of the Gospel.

The second Argument: *All the Ministers and officers of the Church are given to the whole Church.*

Answ. All the Magistrates and Officers of the World are given to the whole world for the governing of it; but not to the world
conjunctim,

conjunctim, and as one single Common-wealth or Corporation made up of severall corporations and Common-wealths; but *divisim* in respect of the severall corporations and Common-wealths. The places alledged for proof, 1 Cor. 12.28. Eph. 4.11, are answered above, whither we refer the Reader.

The third Argument is drawn from the third, fourth, and fifth supposition (page 48) "When the Church was no more then
"could meet in one place, the Officers governed them as one undivided body respectively: But their number increasing, so
"as they could not meet altogether, they divided into severall
"Companies, which are in scripture called Churches: (to some
"one of which every beleever is bound to joyne himsele) But
"these severall Churches should not act or worke as if they were
"Independent Corporations, but onely as parts of Christs body, and
"are all to regard the common good of the whole, Eph. 4.1.&c.
"and for that end are as much bound (if it may be) to associate (in-
"to Presbyteries, &c. as particular men and families into Churches,
"es, there being as much need of the one as of the other: and so
"as many men or families make but one particular visible Church;
"so all particular Churches by this association make but one Catholick visible Church Ministerial, and Governing of right all the rest.

Every one to be of some particular Congregation in the judgement of the Reverend Assembly.

Ans. God and Christ have disposed and ordered the Government of the World, and the Church according to the severall conditions whereinto the providence of the one and the other hath determined to bring them. When wee are Children, God hath appointed one kinde of government for us, viz. to be under tutors and governours until the time of age, and then we are not so: when after ward a man is disposed in marriage, though he have a relation to his Parent, yet not a necessary dependence on him in point of government. So whilst a Family is but one, it is governed as one body, by one or more Parents or Officers who in point of government are one single body: but as was said, if this Family multiply beyond the bounds of that first house, they are not now still to be fancied to be but one Catholick Family, to be governed in common. Take for instance the Family of Adam or Noah; The whole world was but then one Family, and governed by one man &c. Shall we need to repeat the absurdity of the

Ans,

the consequence, if therefore we should conclude, that the severall Kingdoms and Nations are not therefore to act as Independent Corporations; but as parts of the body Politick of the World which is Gods kingdom geaeral. And yet there is a relation betwixt all societies of men, as men, by vertue whereof they are all to regard the common good of mankind &c. In like manner doth Christ in his Church: when beleivers are babes, he would have them the more absolutely to subiect themselves to their spiritual Parents: when growne up they have a greater freedom, and are to be otherwise governed: the Apostle bids *Timothy not to rebuke an Elder, but to intreat them as Fathers, &c.* So when the whole Church was but one company, they were governed as such, and by one company of Officers that had charge over them all, and every one particularly, according to their severall offices: As the Pastors to teach every one; the Rulers to watch over every one; the Deacons to provide for every one &c. But this Family of the second Adam, and second Noab (as *Peter* implies him to be) spreading into many particular Families, and Nations: the Scripture never (I say never) represents them as one visible body in respect of their outward Association and Government, but still speaks of them as many: the Churches of Judea, which yet under the Legal government was but one (the Church Act. 7.) pray, why this difference of speech; but to confute this onenesse visible of all Churches? When they are called the Church, it reflects upon them as one in Faith, Spirit, kind of worship and Government, as the place alledged Eph. 4. 1. plainly expresses. And yet I denie not that these particular Churches are to have a regard to the common good of all Churches, and not to act as if they were in relation to none but themselves; and for this end also it is convenient and sometimes necessary, if it may be done, to associate with other Churches for mutual assistance, and to meet in Synods and Councils together, as did the Church of Antioch and Jerusalem, and the Churches in the Primitive times. The kingdom of England, and soother Nations are bound in some cases, to associate with other Kingdoms, and are actually associated with them, as also was *Solomon* with the king of Ægypt, and *Hiram* king of Tyre: but is England not to act as an Independent

King-

Kingdom; from France, Spain, Scotland, or the Kingdom of Israel, or Independent (saving the Articles of Association) for all * that.

They add in the same place as a prevention of an objection :
 " That as the mutual consent of particular men and families
 " orderly into Churches gives them Power and Authority,
 " (Ecclesiasticall) one over another, without destroying the
 " liberty of such persons and families, but helping of it: so also
 " in this association of Churches, their mutuall consent orderly
 " regulated, gives them a sufficient call for their Elders to exer-
 " cise their power of Elders, (over the Congregations in com-
 " mon) without impeaching the liberties, &c.

But 1. This similitude doth not truely represent these Bre-
 threns opinion: who hold that the *Catholicke visible Church* is
before any particular Church: and is the *first subject* of all
 Church Power: and the mother out of which particular
 Churches spring: whereas this similitude makes the particu-
 lar Churches to exist. First as mothers to the universall: this be-
 ing according to their expression, now nothing else but a collecti-
 on or aggregation of them. Secondly, This seems *inconsistent*
 with the former reasoning; for if by *Divine Right* all particular
 Churches are but one universall and generall Church or Corpo-
 ration, and all particular men and families: by Gods appoint-
 ment are to associate with some particular Church, then have the
 Churches right to this common government, not from any
 consent, but from Gods institution: whether the members or per-
 sons consent or consent not: yea, and hence is it that Churches and
 Presbyteries may, by our brethrens principles, bee *excommunicated*: for
 we may suppose some Churches will not consent to such associ-
 ations.

Objection If it bee said, This consent grounds the relation
 to this or that particular Church with which they shall asso-
 ciate.

I reply, that this removes not the objection; for in generall
 they are engaged unto subjection to the universall Church, and
 the particular Church to which they joyne is but a necessary con-
 dition, that they may the better bee under the universall disci-
 pline.

See the House of
 Commons answ.
 to the Scors pa-
 pers, about the
 Kings person.
 Suppos. 7.

Object.

Answe.

Object.

Answe.

3. The case is not the same betwixt particular persons, and Families joyning into some particular Congregation; and the association of several Churches into one body: much lesse of *all* into one generall Common-wealth: For the former instance plainly confutes it. A man or family is ordinarily bound to be of some Kingdom, Common-wealth, or State; but it doth not therefore follow that all States or Kingdoms must needs be associated together into one general Common-wealth: neither is the reason the same. For a whole Kingdom, State, or Society is better able to defend itself against injuries, and to accomodate it self with necessaries, than a particular person or Familie; and what is wanting may be sufficiently supplied by meer Voluntary, Arbitrary, and Temporary Association in a Common-wealth; which in a Family or Person is not so.

4. It must not be said by rational men, that 1. All men are bound to associate, and so all Churches. 2. They being associated are to be governed, by others which are more then themselves; and yet their liberty is not diminished, but strengthened: if the Reverend *Assembly* shall say, that their security and safety may possibly bee thereby strengthened, it might in some cases be admitted. But surely, as the liberty of a particular man or family, is not the same before he is bound to others, and afterward, though his safety may be the more, so here.

5. How are we slidden from one Integral entire body, flowing from one Church at Jerusalem &c. to a body made up of voluntary Associations. The Kingdom of England is one entire Common-wealth or body, corporate of it selfe intrinsically (politically:) the United Provinces are one by aggregations and voluntary Association. But these two Reipublicks do greatly differ: now the Church general is asserted by the *Reverend Assembly*, to be one Common-wealth, and Body corporate; to whom as one, yea and as first, before all particular Churches: The Officers, Ordinances, and Governement of the Church is concredited and committed.

Of like impossibility is what is there added for illustration

stration sake, viz. That this joyneing is such as proceeds, *Ex charitate, ex debito mutuae societatis colenda*: as is betwene Friends and Equalls: *Non ex debito inferioris conditionis ad praestandum obsequium*. As betwixt Masters and servants: For what is this? (but *Verba dare, rem auferre*.)

The Honourable Houses of Parliament, and Assembly of Divines, Kingdome and Churches of England: take their liberty now to reforme the State and Church, as they judge agreeable to Law, Reason, and Religion. This opinion by consequence makes this Kingdome but a *Depending Member* of the Vniverfall Monarchy of the World; and doth expressly affirme the Church or Churches in this Nation to act but as such in respect of the Vniversal Church. Whence it inevitably and evidently follows; that they ought to be in actuall association with all the rest of the Nations, and Churches of the World: these being an hundred times more in number, have power at pleasure to over-vote them, and to governe them: and yet must the Parliament, Assembly, the Nation, and Churches of this Kingdome: even when actually so overborne, perhaps against their minde, and wills, fancie and conceit themselves as free, and enjoying as much liberty as now they do. May wee not ascend by a predicamentall Ladder (*Classibus Vniversalium*. Kek.) must it bee by a Transcendent, even to Reason it self?

Another confirmation of this third Argument, is taken from the *Light of Nature*: which requires, say these Reverend Gentlemen, that the meanes for (the edification of) Particular Christians, should be as applyable to whole companies of them; unlesse Gods word bath some where forbidden it. Light of Nature.

To which I return, 1. That this *Light of Nature* should not be too much urged, for it will plead hard for Episcopacie and a Pope. *It's not even*, will baffle shrewdly here. 2. That the method of the *Light of Nature* is to follow the Scriptures in matters of Christian Religion, and not to move in them where the Scriptures stand still, and are silent; hence I note in the ranging of the Arguments of the Ministers of London in their divine right to the Presbyterie: that they place the *light of Nature* first, which though they do as intending it for the lowest step, yet it is not justifiable to

Divine right of
Presbyterie, in
the Analyf. of
the book.

make it any at all in the things of Christ; but where it hath some precedent hint from Scripture. 3. The light of Nature I have shown before, doth make a difference betwixt the necessity of associating of particular persons, and of Common-wealths (such as the Church is said to be,) and differenceth also the associations of the one and the other: making the former a necessary oneness and singleness of Corporation and Government; but the other meerly an *arbitrary and temporary friendship*. 4. The Scripture hath more to forbid all Churches to associate into one body Univerſal Politick; then it hath that particular Churches should be entire body Politicks or Corporations of themselves; seeing there is often *expresse* mention of particular visible governing Churches, but none *expresly* of an universal one. 5. I retort the way of reasoning; the *light of Nature* teaches there is not the same reason betwixt *particular persons*, and *Common-wealths* in this particular, and therefore not to bee made all one, unlesse the Scripture had commanded it.

The last particular which may seem to be (though not brought here by them for that end) a confirmation of this Teneer, is (by occasion) alledged in page 61. from the parallel of the Church of Christ with the Church of the Jews, to whom the whole Tribe of Levi was given as their Ministry. 1. *As to one body together, when in the Wildernesse.* 2. *To them as one body fixed, and dispersed in Canaan.* This is replied to before; I repeat now, That these being and living together in one small Territory; and meeting all the Males three times a year in one place, Jerusalem; at one meeting house, the Temple: doth not argue the Church scattered throughout the World to be therefore one: no more then because one Kingdom may be one Common-wealth, and have Officers in common, therefore all Kingdoms must be one. 2. Besides; this instance engages all the Churches to meet at some one place: to have one chief Governour besides the Elders in common, with such other inconveniences as are usually urged against this parallel.

We have done with the Arguments; one passage or two I shall animadvert upon, and (with due respect) take my leave. Whilest they endeavour to maintain: "That it is not left free, "but is a duty of every Congregation; to associate with others: They say: "All are enjoyned to be of some Congregation; but "when

“when they joyn to this rather then to that, the mutual consent
 “between them and the Congregation with whom they joyn, is
 “that which immediately gives them that special relation one to
 “another, &c. From which I note: That here is implied a
 liberty in particular Christians, to joyn to such Churches as they
 shall see cause. If this be so, how is it that the violation of *Parochial limits* is so insisted on (though oft-times manifestly prejudicial to edification, &c.) and those who keep not unto their Parishes, presented and persecuted; and those ministers that admit Christians of other Parishes, resented as the destroyers of particular Congregations, and such who (*novo & inaudito exemplo*) gather Churches out of Churches? Now it will not save to say,
 1. That at the first constitution of Parishes there was such voluntary consent: seeing 1. Which Parishes did so, doth not appear: And secondly, In many, 'tis evident they were cast into parishes by those who were lords of those Mannors. 3. Neither is it rationally probable, that the whole Nation to one man did voluntarily receive the Gospel itself: seeing fraud and force (neither of which are voluntary motives) were the tools of Popery, under which the conversion National was made.

4. And though at first the union of such might be convenient: yet afterward it may become an hinderance. Yet am not I for the drawing of any Godly, Able, and faithful ministers people from him, who is for the substance of Reformation, though with many defects in lesser things. Nor 2. will it be sufficient to say, that when they choose to dwell in such parishes, that then they consent to be of such a Congregation: for we know men do that on civil, and oft-times necessitated grounds, as most convenient for lively-hood; when yet they are altogether unsatisfied either in the Minister or Congregation.

A 2. passage is p. 62. the severall Congregations chuse or accept their particular Officers, and all the Congregation united, choose or accept their common Presbyterie: yet page 58. 'tis said their office is conferred on them by the Church: either then, the common Presbyterie is the Church when they choose the Elders for the severall Congregations; for they do but accept of them on the matter; or else it was not a plain declaration of their mindes, when they said the Church chooses; or else this is inconsistent with the other.

Sect. 4.
Temple measu-
red, cap. 1.

Ad. 1. c. 10. c. 16.

The 4th Assertor is Mr Noyes, whose tenet is: That the Church of Christ on earth, is one integral body visible, and hath power to act in Synods and Councils unto the end of the world. His 1. Argument is: The Apostles were members. 2. Officers of the Catholicke, not any particular Church. These are replied to above. 3. They admitted members into the Catholicke Church, as the Eunuch and Cornelius, the Jaylor, &c.

Ans^r. These persons were admitted into the Church or company of those who professe Christ; and were made visible members of that societie and corporation which is invisible; as the Sacraments are said to be visible signes of invisible Grace. The Church Catholique is visible in respect of its severall members and societies or Churches; but not in respect of its whole being, as one Corporation. Society and Corporation, properly so called, differ. All men are one societie, but not one Corporation: so in the Church. Now according to nature of the societie, are the priviledges: common societie hath certain common rights: proper societies have peculiar ones. Now the Church in generall is a societie to all the members, of which there belong certain common rights and priviledges; as Spirituall food, the word Sacraments, the right of government in the generall, &c. but this implies not, that it should be properly one Corporation, no more then it concludeth because mankinde is a societie, and every one that is born, is already by his birth admitted a member of humane societie: and so into all the rights of men, as they are men, as to have right to food, clothes, protection, and government in the generall; that therefore all the men in the world are one Corporation or Kingdome.

2. They were admitted by baptisme immediately and directly into Christ and his mysticall body; but into the visible company onely by accident. If there had beene but one beleever on earth; Baptisme had had its use and end.

Argum. 4. "Christ is one visible head, &c. by vertue of his "Lawes, Ordinances, Providences, walking in the midst of the "Church, and of two or three gathered together, as the King of Engl. is visibly King of Scotl. though residing at London in Engl. therefore the King being one the Church his Kingdom, is one too.

Epist. 13. pag. 367.
Ecclesia non est
Reipubl. non Ari-
stocratio, sed regnum

Ans^r. Hee cites in the margent * Beza: saying that "The Church is not a common wealth, nor an Aristocracy, but a King-

"Kingdome: and if so; surely Christ is the absolute monarch of it: But that argues the Church to be *one*, in respect of Christ *onely*, his spirit and lawes, but not at all in respect of its *visible Government* by it selfe; unlesse it be proved that Christ hath instituted on earth one visible single person or society of men to governe as one company together, the whole Church on earth.

2. A King though absent from one place, yet is visible somewhere in his Kingdomes, but Christ not personally visibly now.

3. A king of more kingdomes then one, though they be *one as they meet in his person*, and in some respects, and have some common priviledges; yet may their governments be distinct, as *England and Scotland*. 4. As Christ is one, so God is one, and as the Church is Christs Kingdome, so is the world Gods Kingdome: his Law of nature one, his providence governing one: but is it therefore but one outward kingdome?

Arg. 5. "The Church of the Jews was a Type of the Christi-
"an Church: the great Sanhedrin figured the Apostles, and gene-
"rall Councells; they were many tribes, but one Church. Arg. 6.
"Rev. 11. 1, 2, 3. the universal Church is represented by one city, the
"new Ierusalem: and called the Church, Mat. 16. 1 Cor. 12. Eph. 4.

Ans. The Jewish Church was a Type, but not in all things, for then must wee have one visible high Priest, one Temple, must meet altogether there; &c. but as these ended in Christ, so that national Church, till it be called the second time. 2. That Church was but one single intire Congregation, there they met all of them, thrice a year before the Lord, and the Tabernacle; called the Tabernacle of the Congregation. 4. The Church and Commonwealth were one body * as such: which I think Mr Noyes will not judge to hold in all nations. 2. To that of one Jerusalem, I say, that it is questionable whether those places speak of the Church, as it shall be before the comming of Christ or after. 3. Whether they speak of the state of it before the calling of the Jews or after; the latter is affirmed by several expositors; and they urge the word *Ierusalem*, it shall be the State of the Jews: But 4. Howsoever, figurative and symbolical places are not argumentative alone. 5. The Church is no mystical Ierusalem, though not visible; neither doth that vision argue it to be visible; no more then the Holy Ghost his appearing in the shape of a Dove, conclude that the Holy spirit is visible.

See this Argument urged for the power of the Magistrate in Church affairs fully answered by Trigland. de Civit. & Eccles. potestate. cap. 12.

Arg. 7.

Argum. 7. "The mysticall union of Brotherhood makes one mysticall body: Ergo the visible union one visible body.

Answ. It begs the Question. For 'tis denyed that there is such a visible Onenesse, as is the mysticall: the mysticall union Catholick is reall: the visible notionall only: So all men have a mysticall union of nature, yet not in outward government: nor would it be convenient they should.

Argum. 8. "All naturall grounds of fellowship in particular Churches in respect of ordinary execution, bespeaks fellowship in one Catholick Church, in respect of lesse ordinary. Brotherly union, Christian profession, the celebration of the name of Christ, who is glorified more eminently in the great assembly; all these are prevalent. The notion of a relation doth cherish affection: pride, and independency are inseparable.

Vid. Cottens keys,
ch. 6.

Answ. 1. Does all relations of persons one to another, and obligations of mutuall duties in regard of those relations, argue that they must be one Corporation, and one Government: The twelve children of *Iacob*, if God had seene it good, might have beene so many severall Churches and kingdomes; and yet have preserved unitie; and done their duties of their relation of Brotherhood. The twelve Apostles were independent in power one from another (see *Gal. 7. chap. 2.*) yet were in relation one to another, and did performe all mutuall offices for the good of the whole.

argued in the

same way

as the

author

in this

chapter

to have

been

the

occasion

of the

rising

of the

man

of

sinne,

viz.

some

of the

Ancients

2. "As pride and independency are inseparable, so also pride and usurpation, pride and invasion of the rights of particulars, under notion of a common society; pride and Tyranny, which hath its way paved in the Church by this notion, as hath beene found by experience; and 'tis acknowledged by this Author in this chapter to have beene the occasion of the rising of the man of sinne, viz. some of the Ancients their high doting on the unity of the visible Church.

Apolog. Narrat.
pag. 14.

3. Some kinde of Independency may bee without pride; such as was in the Apostles; and is in the severall Kingdomes, and free States in the world: (whereof *New England* the place of this Authors habitation is one) and all kinde of it, and an absolute independency is disavowed by persons of the greatest note in that way; as the Apologists expressly call absolute independency as a proud and

and insolent title; so the Elders of New-England, and particularly M. * Cotton. This Author therefore should either have explained himself touching *Independency*, or else have used some other expression, then that which he could not but know, would be (*ad salviā*) indeed to the palate of some, but (*ad contumeliā*) an addition to the pressure that others (good and sober men) are oppressed with. But it may be the superstition of certain of the old * heathen takes at this day; "who in sowing some kinde of "graine, apprehended it would grow the better, if it were "done with reviling and reproaching each other. I would willingly hope, that example of *Tertullian* is so well known to Mr *Noyes*, that no provocation from the Church should excite him to satisfie himself upon it. *Injuriae parentum ferendae sunt.*

Keyes of the kingdom of heaven, cap. 6.

Amama Epist. ad M. Marfenn. ocy-mum ferere curā convitiū.

Hieron. De V. illust. & Cent. Mag. 3. c. 10. Tit. de Doctr. 2 Chron. 15. 12. c. 34. 31.

Argum. 9. "The Covenant or profession of all Israel together, "was to walk before the Lord: And converts in the Primitive "Church, promised to walk with all Saints, in all the Ordinances: The Church is one Citie, having many gates; or particular Churches, by any gate or Church entrance is had into the "whole Church, &c.

Ans. 1. There must be difference made betwixt the state of the Jewish and Christian Church; because they were joynly *One Common-wealth*, and one *PARTICULAR* Congregation, and not the universal Church, unlesse by accident, in as much as there was then no other visible Church; except, as we said before, we follow those who hold that *Iethro, Iob, &c.* lived in those times; and were particular Churches.

2. Whether the *Covenant* in the Primitive time ran in such a forme, doth not appear to me: but for the sense of it, it may be admitted, according to what hath been often said; men are engaged, and may promise to do the duties of their relations to those to whom they have any tie, and so in that respect are one with them; and yet it followeth not that this body is a visible body or Corporation, it may be a mystical one; or it may be visible in some respect, and not in point of Government: or yet the government may be visible in several parts; but not as one in the whole. All the Apostles were engaged to assist one another, yet did they not depend one on another in point of Government; as after I had said this above, I found M. Cotton to have taught it

Tertius keyes,
chap. 6. toward
the end.

before, whom then I had not read. All men are bound to offices to all men; *Do good to all men* saith the Apostle; are therefore all men one visible corporation or body politick?

3. By one Church we are let into all Churches in respect of their *essential being, Rights, and common priviledges, mystical union, &c.* not in respect of particular jurisdiction. A man that is borne of one Parent, is let into the whole society of men, and all common Prerogatives; but not into the Rights of each Citie, &c.

His 10. and last Argument, "It is generally supposed that all Churches have power to act together, and to expect power of Jurisdiction in a general council. Calvin is expresse (*Inst. l. 4. c. 8. and 9.*) therefore the Church is one visible body, else it could not so act. *Operari sequitur esse.*"

Answ. 1. It hath been granted that a company in some sense may be a *visible body or Corporation*, in respect of some more common and lesser acts; but not properly so, and in respect of the parts of Government and Jurisdiction properly so called.

2. The acting of a general Council, yea though it were to the highest points of Jurisdiction, as *Ordination, and excommunication*, may proceed on our grounds, and not on the visible and integral onenesse of all Churches into a Corporation; for it may proceed on the ground of *Voluntary association, and communion of Churches*, whereby all particular Churches are willing to unite freely, and not of necessity, their power; and to act for the use of their particular bodies, and in order to the whole; but not as being one incorporated Reipublick; nor as having any new, or properly larger power (being met) as such a body, but onely by *accident*, as being *aggregated* and collected together. After which manner was the first Presbyterian Church erected, viz. at Geneva, the several congregations uniting voluntarily, as so many distinct bodies into one aggregated body. And as the Kingdom of England and Scotland, and some free Cities in Germany upper and lower act together: which neither makes a new or greater power in the assembled or general body, nor destroyes the entire power of the particular societies: in which sense our opinion would admit of the power of a general Council: but I cannot owne it; because it is partly groundlesse in Scripture; partly impossible; and partly dangerous in the thing it self, as hath been observed above.

Baynes Diocess.
Tryal, page 21.

3. Not all acting together, nor all acts that in some sense may be said to be acts of power, doth imply an oneness of Corporation, or jurisdiction properly so called. I have shewed before that a Colledge of Physicians may meet to consult and give advice in point of health, which they have power by their profession, and by the Lawes to do: and the patient is obliged by the lawes of Nature, prudence and conscience; unlesse there appear a sufficient impediment: but this neither argueth that all these Physicians are of one Colledge, yea or Kingdom; nor that they have power to constrain the Patient to obey. Calvin in the very chapters quoted by this Author, he laies down ground for the overthrow of this opinion: as where he teacheth, "That Cap. 8. Sect. 9.
 "as the writings of men though godly, so neither the authority
 "either of particular Churches, or of the whole Church in ge-
 "neral is such, as was the authority of the Apostles, for they Sect. 11.
 "may not establish any new Article of Faith, &c. And also
 answers divers of the Arguments of this Author, and the other:
 by affirming "that the promises of not leaving the Church, of
 "guiding it in all truth, &c. (and so we might add all the other
 almost before mentioned) are made NO LESSE TO EACH
 BELEEVER, THEN TO THE WHOLE CHVRCH:
 which I desire may be observed. Again, He makes the authori- cap. 9. Sect. 2.
 tie of a general Council to depend on that promise: *When two* Mat. 18.
or three are gathered in my name &c. And then saith, *That this as*
well agreeth to any particular company of Christians, as to a generall
Council. 2. It doth not appear to me in those chapters that hee
 ownes general Councils on any such grounds: nor do I see how
 he can, by what he saith on Eph. 4. 11. above cited. 3. If these
 Councils he there approves did excommunicate &c. yet he doth
 not mention his approbation of them in those things, and wee
 may apprehend he might count such actions among those particu-
 lars of their failings which he there enumerates.

2. After his Argument he makes the objection M. Hudson had done, viz "The whole Church hath no visible head, Ergo, It is
 "no one Visible Corporation or body.

Object.

He replies to this 1. *Particular Churches are visible Churches, though*
destitute of Officers. But I Reply, should they be so, if they had
 not one common bond of particular laws, administred by one
 person,

Answer.

person, or one visible Society of Officers? 2. They may all meet as one visible body: the universal Church then must either meet so, or else have some visible officers universal over the whole.

Secondly he saith, *Christ is supposed the Visible Head in some respect.*

Ans. But that is not the question, but what visible existent head there is on earth, by whom it may appear one Visible body: As we saw before out of *Calvin* on *Ephes. 4. 11.* 2. How can we contain Christ visible properly.

3. He saith, "The Church is one so as to act ordinarily, as one, *divisim*, dividedly, and yet by reason of the mutual consent in all Churches, one act of power done in one Church, is by authority of the universal Church, and reaches to all Churches as excommunication out of one, is excommunication out of all.

But 1. There was never any Society or Corporation, that acted as one dividedly and in parts unlesse it did first act as one *joynly* together, and in a body, wherein power was given to such divided bodies to act so, unlesse it were upon some sudden and extraordinary accident that required immediate action before the body could convene.

2. Every Society though it may act in parts, as a Kingdome in severall Corporations, and a Corporation in severall Wards, or Halls, and Companies, yet hath it withall one common, ordinary and standing officer or officers *visible to governe in chiefe*, to whom all maine causes are referred &c.

But 3. That the particular Church that acteth in the right of the universall Church by reason of mutuall consent in all Churches, is not proved by that *medium*: for mutuall consent, may be voluntary and accidentall, and so a figure onely: whereas hee is to prove that all Churches are necessarily essentially, by way of institution, and for ever to be one body, whether they consent or consent not. But a particular Church acteth, first, In the right of Christ, who is the first subject of Church power, (*Matth. 28. 28.*) Secondly, it acteth in the right of a Church, that is of a Societie that hath embraced the faith of Christ, which, as a Church indefinitely and essentially is the next subject of Church power, because

cause we see such power committed to every Church: so we heard even now, Calvin to expound that promise, Matth. 18. *when two or three are gathered &c.* which I finde also the forepraised Author Cottens key, ch. 8. to have said before me, whom at the writing of this above, I had not seene in the particular.

4. That *he that is excommunicated out of one Church (if duely) is excluded out of all:* is not because the whole Church is one visible body; but because all the particular Churches agree in *nature, and essence of Doctrine, Worship and Government*, so that he that is unfit to be a member of one, is so of all: because they all require the same *essentiall conditions*, as he that is cut off by the hand of Justice, for violation of the Lawes of nature, in one Common wealth, is cut out of all, yet it doth not follow that all men are one Common wealth. Or as hee that is out-lawed in one Corporation justly, is outlawed in all Congregations virtually, and upon the matter, though not directly and formally, till hee be so declared by them, if those Corporations go all by the same lawes (for substance) and government; though it doth not follow that these severall corporations are therefore one, or under one generall body, (which as I take it is the case betwixt England and Scotland, where by reason of union under one King, though the governments remaine distinct, yet one that is borne in either Kingdome, is not an Alien, but a Free-borne Denizon of both; and so by consequence (as I apprehend, for I may be mistaken in a Law notion, and I bring it but for illustration) hee that is out-lawed in one Kingdome cannot remaine under the protection of the Lawes of the other: and yet the bodies are distinct in power and government, though not divided wholly, but in some respect. So in the Church.

See Dr Austin of
Allegiance, in
Calvins case

In the third and last place he comes to authorities: But here either he cites those who are nothing for him, or when they dispute the point professedly, are expressly against him; as his first Author *Chamier*: who though he say, that *if not every Pastor, yet all of them are set over the whole Church.* yet when he argueth the point, he explaineth himselfe to mean all distributively, every one in his charge, as all the *Majors* and *Sheriffes* governe the whole Kingdome, but not joyntly, but severally: for hee denyeth such an one visible universall Church, as Mr *Hudson* acknowledged, and as we Chap. 4. saw before.

Chap. 4.

The 2. Are other *moderne Divines*, whom Mr Noyes would have not to consist with themselves, whilst they deny an universall visible Church, and yet grants Judicial Power to Synods: But it hath beene shewed before, that this may be granted, though the other be denied, &c.

Mr Cotton in his
exposition upon
the i.alls.

The 3. Are the *Fathers*, who (he saith) so predicated an universall visible Church, they laid the foundation for an universall Bishop. If so, then let this Author take heed he lay not a foundation to raise him out of the grave againe, in his Image, (as I have heard a Reverend Elder of New England called an *universal visible Church* in respect of the Papacy) and to bury the liberties of all the Christian Churches in his grave.

The 4. Author is *Polanus*, who saith, the things of God are administered (*Synodali xpiæ*) by the determination of the Synod; but are confirmed (*Regia iuræ*) by the Kings authoritie. Wee allow the Power of determining (with Calvin above cited) according to the word of God to Synods, and are well content and thankfull that Kings will become Nursing Fathers to the Church.

The 5. and last are the Professors of *Leyden*, who say, that in the Synod is the top of Authoritie, the unitie of the whole Church, the establishment of order. But they speake of particular Synods in particular Churches, And do not subvert what was shewed out of them above.

In fine, he acknowledgeth that the PAPISTS would build their *Babell* on THIS foundation; which I thinke they well may, or some-what like it; and so I remit this Author to the Reverend Elders of New England, who are much more able to deale with him; and of some of whom, hee will heare about this Argument I suppose very shortly.

§ 5.

Divine Rights in
Presbytery, in
Epist. & part 1. c.
1. pag. 3. & part 2.
c. 8. pag. 65.

Mr Cheynell Rise
of Socinians.

pag. 65.
Preface pag. 13.

The 5. and last that to my view have appeared in defence of this notion are the *London Ministers*: Before I come to their arguments I shall (after the example of a Reverend member of the Assembly) do right to some of both sides. Principal men there are in those waies, and even of the Assembly it selfe, whose judgements and practise have not beene truely represented by the Ministers in their Collation of the opinion of the Presbyterians and the Independents. I will instance onely in one present question. The Independents are said to hold "no other Visible Church of
"Christ,

“Christ, but only a single Congregation meeting together in one
 “place to partake of all Ordinances. But this is not their opinion.
 That it is essentially required to the very being of a visible Church
 that it meet in one place, they hold it (*de bene esse*) for conveniency,
 not absolutely necessary: now it is not ingenuous to fasten upon a
 way or man generally, that which some (such as will be in any pro-
 fession) particular, and perhaps weak or passionate men may hold.
 2. These brethren observe not that themselves are in the whole
 fault of that which the Independents owne in this charge: *scil.*
making no other a visible Church then a single Congregation, for if the
 Brethrens opinion bee true; the Catholique Visible Church is
 made but one single Congregation or Corporation (though too
 bigge to meet together, but in their Deputies.) “For if it have
 “the same visible Lawes, under the same visible order of Officers,
 “and these Officers one visible societie or Colledge, over each,
 “and over the whole, then is it as much one particular and single
 “Corporation, as Stepny or Cripple-gate. Now on the contrary
 for that opinion that is opposed to this, and said to be the judgement
 of the Presbyterians: *viz. that there is one General visible Church of Christ*
on earth, whereof all particular Churches and single Congregations are
but as similar parts of the whole: There is not onely no one Presby-
 terian could hitherto be shewed to be of that judgement, till the
 sitting of this Assembly, (in favour of whom Apolonius wrote) but
 also divers above evidenced to be against it, and acknowledged so
 by the Authors of this opinion: *Plain dealing is the best policie*: But
 to their arguments, 1. They urge the forenamed place, “1 Cor.
 “12. and say, the Apostle speaks of one Generall Church, because
 “he saith [Church,] not Churches. 2. Because he speaks of it in such
 “a latitude, as to comprehend all gifts of the spirit, all members,
 “all officers ordinary and extraordinary, which cannot agree to a
 “particular Church.

Answ. 1. Wee have shewed that the Church taken essentially,
 is one: though Integrally and in respect of its existence and parti-
 cular government, it is as manifold, as there are particular Chur-
 ches. Now to the Church in the former sence, are those things
 given, all men in essence and nature are one: to man in this respects is
 given Governours and Government, arts and gifts, &c. must all there-
 fore be one Common wealth?

2. Or else, which I rather adhered to; the Church is taken in that place *mystically*, for the whole society or family in heaven and earth, as was then evidenced. 3. All these Officers and gifts were given to the Church of Corinth immediately, though not solely and onely. The light of the Sun is given immediately to that particular place on which it shines, with all the brightnesse and influence of it, but not solely. 4. In this *superintendency* over the whole Church, whether severally or joyntly, the Scripture hath instituted no Successors to the Apostles. 5. By Apostles might be meant the chief Officers of Corinth.

A second place (and wherein they handle this subject more expressly) is part 2. chap. 8. where their first Argument is drawne onely from those places that name the Church (indefinitely) as *on this Rock will I build my Church. He hath set some in the Church Apostles, &c.* And their second taken from such places as compare "all visible Professors to one [Organical body] which are some of "the same places they used in the first Argument, as 1 Cor. 12. *We being many, are one body*: so Rom. 12. 4. Ephes. 4. 11.

Ans^r. 1. These have been replied to above. 2. They do not make the whole Visible Catholick Church one [Organical] but one [Similar] body in our Brethrens first assertion: But Organical and Similar are opposite, as was shewed in answer to M. Hudson, whom in this inconsistency, opinion and expression, they have either followed, or he some of them. 3. Next they endeavour to prove that the word *Ministry, Ordinances*, and particularly *Baptisme*, are given to the generall visible Church: (the method Mr Hudson used, *Moses mother was his Nurse also*) whence it will follow; that there is a Generall Visible or Catholique Church. Therefore I shall take this for a third head of Arguments, and Answer to it.

1. The word *Ministry, Ordinances, &c.* all of them are given immediately to every particular Church, where they are, and where there may be use of them; though not solely: and the first two places quoted, speak immediately of the Church of Ephesus; and the third immediately of the Church of Corinth; the fourth of the Church at Rome.

2. They are given to the Church, as one Essentiall or Mystical body. "But no way concludes they must bee one Visibly; no more

1 Tim. 3. 15. Eph.
4. 12. 1 Cor. 12.
Rom. 12. 4. 10 9.

“more then the gifts of Reason, Arts, Speech, the Govern-
 “ment of Emperours, Kings, Princes; the order of Inferior
 “and superiour members given by God to mankinde : doth
 “prove that therefore all men are one Visible, General Corpo-
 “ration or Common-wealth; or *Integral, Organical, Similar bo-*
 “*die*, consisting of parts, as a similar body, altogether alike :
 “and as an organical body of parts heterogene, and nothing a-
 “like: which even a plain Reader will perceiue to be as uncouth
 “Logick as Divinity.

CHAP. VI.

The Conclusion. 1. Corrollaries. 2. A word to the Au-
thors of this Opinion.

ANd thus (by the assistance of God) an answer hath been
 given (though 'tis like they will not so be answered) to
 these Brethren : And therein I hope I have spoken *as the oracles* 1 Pet. 4.
of God, both for truth and sobernesse. Sure I am, I have endea-
 voured (though perhaps not without some failing) to observe
 that of the Father (*Worthy saith * one, to be written on the chairs of* S. A. Mam. Epist.
ad M. Marcellin.
all Divines and Disputants (uncialibus literis) *in Capital Letters :*)
 “We pursue not (*saith the * Ancient*) our opponents with re- Nazianz. Orat. 32
ε γαρ ε παιδευ-
 “proches and contumelies, as the most do, sheltring the weak- τος παιδεύο-
 “nesse of their Reasons and Arguments with revileing speeches; μεν, ετε υβρις
 “not unlike the (fish) SEPIA, which *they say, casts out a βαλλονεν.
Plin. lib. 9.
 “black inkie matter, whereby she avoids the fisher. But that
 “we make war for Christ, we evidence by this Argument, that
 “we contend after the MANNER OF CHRIST, who is
 “meek, and peaceable, and bare our infirmities.

Now from the precedent Tractate, when I have inferred a
 Corollary or two, and breathed out a Word of love into our
 Brethrens eares and bosomes : I have done. As to the former.

1. If there be one Visible Vniversal Governing Church, then Corroll. 1.
 the (now endeavoured) Presbyterie (consisting of the Presby-
 teries of the whole World as one entire body, and claiming so by

So Calvin (for the substance of the thing) on Ephes. 4. 11.

Divine Right, as on the ground of one Catholick Visible Governing Church; hath no foundation in Scripture: and so is in that respect [** Ens Fictum*] A DIVINE NOTHING.

Corroll. 2. 2. There is no *Visible Church* or Corporation Ecclesiastically, properly so called; and as the immediate *Receptacle* of Church-power; but a particular Church (*i.e.* the Church of one place) though not as particular, but as a Church indefinitely, essentially, and absolutely considered.

Corroll. 3. 3. Then there are no universal GOVERNING Officers at large; that being ordained in one Church, are Governours every where; no more then a Major of one Corporation, is so in another; or that a Ruling Elder or Deacon of one Church, hath the same power in another, though perhaps in combination with the former.

1. Whence it will follow, First, That no Minister can do an act properly of Power Ministerial out of the Church, whereof he is an Officer, that is formally valid: *i.e.* as from him, being an Officer.

2. That the Ordinances administred by ministers either of no Congregation, or out of their owne, are void formally and uneffectual.

3. That Churches destitute of Ministers, must remain without Ordinances, &c. The three first main inferences I acknowledge to be consequent to the foregoing discourse: But to the conclusions drawn from them, I must speak something.

1. Some distinguish betwixt power purely Ministerial, and properly Governing, because we finde the Apostles did preach and baptise whilst Christ was on earth; and before they were endued with power from on high, to administer discipline and government: and they say Ministerial power is of larger extent, and Governing power restrained to a political body or Corporation.

2. Others say, that by vertue of the communion of Churches, all officers are common amongst them (*quoad usum, non quoad dominium*) to use, though not to own as theirs.

2. But secondly, to avoid dispute, I shall omit these, and what else might be replyed more exactly; and adhere at present to another

another answer, viz. *Factum valet, fieri non debuit*. That the Vulgar Axiome holds here: Things that are in themselves right, i.e. in the Essential causes (matter and forme) good, and according to institution, though not proceeding by standing rule in some externalls (as in the outward efficient, or minister, or circumstantial manner of doing) are not therefore void formally. For instance, first in natural things: Those creatures that are begotten both by generation of their Dammes; and also by putrefaction, and heat of the Sun (as divers creeping things are) though the latter differ in the outward instrumental cause, yet are they as true in their kinde as the former: so the Serpent, the Lice, the Froggs, &c. that Moses made before Pharaoh; and the Wine that Christ made at the Banquet: were as true in their kinde as those wrought by ordinarie causes. So secondly in spiritualls, Zipporahs circumcising her child (though M. Mead gives another Interpretation of it) The Circumcision administred by the Idolatrous Priests. Jehoadahs, and afterward the Maccabees administration of Ecclesiastick and Civil power, to wit, The Kingdom and Priesthood together: was valid. The high Priests in the time of Christ had no orderly power, as being not the persons designed by God for that office, as not being of Aarons line, nor coming in by a lawful way, &c. yet their Acts were valid, and Christ present at them.

Exod. 4. 25.

2 Chron. 30. 12.
17, 18, 19, 20.

Iosephus.

3. To the third particular I say, 1. This is no greater inconvenience, then that a Corporation must be without many those acts which onely Officers may doe, whilst they are destitute of them. 2. There would bee ordinarily Ministers enough, and a succession of them in every Church, if the Congregations or Parishes, were divided, and limited by Scripture and reason, that is: according to the number of Christians, and conveniency of Habitation: And not according as the bounds of Lordships accidentally fell; or superstition prompted (to get Offerings, or merit Pardon) or Wealth and pride suggested (when some grown rich would not sit so low as before) which are the common originalls of the multitudes of Parishes, especially in Cities and great Townes. Thus of the Corrollaries.

3.

See Seldens of
Tithes, cap. 6.
Sect. 3. and Pa-
pists petition to
King James, 1604.

2. In the next place; for our brethren, the Assertors of the opposed Tenet. As a Bishop must be apt to teach; so hee must

Sect. 2. Exhort to
the Brethren.

Tit. 1. 7.

bee willing to heare also; for he must not bee self-willed, nor soone angry with those that put him in remembrance. On these footings, and the evidence of the truth now pleaded; I take liberty, (with due respect unto the Persons and places of them with whom I deale) to advance a step or two neerer to them, and speak (*in os ipsum*) as the saying is, *mouth to mouth*.

2 John

Confession of
Faith, c. 25. n. 2.
3-4.

cap. 3.

There is a general and sad complaint (and that not without cause) of Novelty, variety and danger of opinions. I shall not injure ye Brethren if I put you in minde, that the opinion (in your sense at least) is *new Light*, and cannot but increase the differences and disputes exceedingly; especially when men shall be engaged to subscribe it as an *Article of Faith*; or else be secluded from employment in the Church of God; which occasioned so many controversies about *Liturgie, Episcopacie, Ceremony, &c.* formerly. That it is like also to prove of the greatest danger to the Churches and their Reformation: even your owne; was shewed above. Now how incongruous is it, that those persons who have with so much zeal inveighed against others for like things, should have the *beam of that in their owne eye*: And how imprudent would it seem to be, if men of repute for wisdom and piety, should be so far transported, either with distaste to any party, or fear of danger to their owne; as to admit a forraigner (with intent to evert their adversary, and secure themselves) who will prey on both. Now if ye will needs maintain a *litigious Title*: can ye not live on the inheritance of your Fathers? Presbyterie hath stood without this proppe; and it is not late to remove a building from its old foundation: this NEW peece put to the old garment, is like to make the RENT: it proved so in the late Church-government. Whilest they held it (*ex usu Ecclesie*) by custome of the Church, as of old; or (*gratia Regis*) by the favour of the Prince; as of later dayes: they stood even in great stormes, as we know; but when they would settle it on a new bottome: intitle God to it immediately: it was not long after the returne of light, but (*corruit funditus*) it came tumbling downe.

Episcopacy.

a *Episcopi noverint, se magis consuetudine (Ecclesie) quam dispositionis dominica veritate, Presbyterii esse majores. Hieron. in Tit. 1. 5.*
b *Quamquam enim secundum Honorum vocabula, qua jam Ecclesia USUS obtinuit, Episcopatus, Presbyterio, major sit; tamen in multis rebus Augustinus Hieronymo minor est. Aug. Epist. ad Hieron.*

Withall, Let bitterness, and calumny in word and writing: such as a late reproachful and ingrateful book unto our Nation
c *Jewell, Whitgift, &c.* d *Honor. Regine de statu Relig. in Anglia. 1647.*

hath,

hath : but especially injurious dealing (with orthodox, godly, peaceable, and publicly useful *Disfentients*) be removed. For besides that experience hath hitherto lessoned us, *that the wrath of man worketh not the righteousness of God* ; and hence all endeavour of the same will not do as yet ; what is desired ; let it be remembered, that the *Top-weeds* that God will strike at till he hath struck off, are *superstition and oppression*. These ruined those who were in the chair before ye, Kill not the man because he wears his clothes ill-favourably, or perhaps will go naked. Starve not the children though froward or wanton, if they will take in but some wholesome food. Tithe not *mint and cummine*, and neglect in the mean time justice and judgement to the soules of the Gospellese people. Devour not widdows houses (by depriving their husbands and children of means of livelyhood, for very disputable matters, under pretence of prayer, government. &c.

Capita papaverum.

Superstition and oppression the sum of Sathans Decalogue, as Religion is of Gods

To close : *There are who rejoyce in such sparks* as these, which *Isaiah* themselves have kindled ; and in the curious (but combustible) Fabricks which they have raised on the foundation : yet when they shall see the fire seise upon their work : and that they must suffer the losse of it : though themselves be saved, and in that respect they depart in peace ; yet reflecting on their former damage, have this from the hand of God, that they *lie down* in sorrow : But I hope better things of many of them, and such, as not onely accompany salvation ; but as do precede a full reward.

The END.